



J. T. Wise Sculp.

THOMAS WISE S. T. P.



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FOURTEEN
DISCOURSES

On some of
The Most Important Heads
in *Divinity* and *Morality*:

Delivered all of them (except the 13th)
upon Saints or other Solemn Days, at the
Cathedral and Metropolitane Church of
Canterbury.

- | | |
|--|--|
| I. The Folly of Atheism, Irreligion, and Disloyalty. | VII. The Nature and Diversities of Christian Grace, or the Gifts of the Holy Spirit. |
| II. The Necessity of Religion in general, and Submission to the Will of God. | VIII, IX. A Display of Envy, with the ill Effects and the Remedys of it. |
| III. The Divinity and the Incarnation of Jesus Christ. | X. The great Duty of Charity or Christian Love. |
| IV. The Reasonableness and Benefits of the Christian Religion. | XI. A Caution given against the Danger of Sensuality. |
| V. The Truth and Certainty of a general Resurrection of the Dead. | XII. Of Perseverance in Religion, tho under Tribulation or Persecution for it. |
| VI. The Ascension of Jesus Christ into Heaven, and the Consequences of it to Men upon Earth. | XIII. The Faithful Stewards, or the Pastoral Duty open'd. |
| | XIV. The Christian Sacrifice. |

By *THOMAS WISE* D. D. and one of the Six
Preachers at *Christ-Church* in *Canterbury*.

We can do nothing against the Truth, but for the Truth, 2 Cor. 13. 8.
We speak, not as pleasing Men, but God, who trieth our Hearts, 1 Thess.
2. 4.

L O N D O N,
Printed for W. TAYLOR at the Ship in *Paternoster-Row*.
M.DCC.XVII.



Her Royal Highness

Princess of Wales



H. Courtenay

of the City of London

and the County of Middlesex

and the County of Surrey

and the County of Kent

and the County of Sussex

and the County of Devon

and the County of Cornwall

and the County of Dorset

and the County of Somerset

and the County of Gloucestershire



TO
Her Royal Highness,
THE
Princess of *W A L E S*.

MADAM,

 HE Countenance already shewn me by Your
ROYAL HIGHNESS,
emboldens me to make this De-
A 2 dication.

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dication. And I doubt not, but Your HIGHNESS will be pleased the rather to accept it: when You see, that in my Attempt to pay an Act of Duty and Respect to You, my main Aim is to glorify God, by asserting his Truths and maintaining the Grounds of our Holy Religion. Of Your zealous Regard for which, Your HIGHNESS gives continual Marks, as well in Private, as also in the Publick Daily Observance of our Excellent Liturgy, &c.

What better, what more suitable Method could I then take for recommending these Papers to the World, and making them answer the End, I design'd, than by inscribing them to a Princess, whom

The DEDICATION. V

whom I knew to be a Patroneſs
and Pattern of what they drive
at; to a Perſonage, as illuſtrious
by true Piety and Vertue, as by
a great and glorious Extraction
and Affinity? Which makes
me alſo depend upon it, that
your quick and penetrating Judg-
ment is well-mix'd with ſo much
Tenderneſs and Candour, that
the Goodneſs of my very De-
ſign will cauſe You to paſs by
or pardon, what, I am conſcious,
is defective in the Proſecution
of it.

MADAM,
That Your ROYAL HIGH-
NESS may long continue the
Joy and Comfort of our Gra-
cious KING, the Delight and
A 3 Darling

vi *The* DEDICATION.

Darling of Your Royal Con-
fort, and an Ornament and Blef-
sing to the *British* Constitution ;
that You may still be a Fruitful
and Joyful Mother of Children ;
and live to see Your Childrens
Children, and Peace upon our
Israel, is the hearty and daily
Prayer of

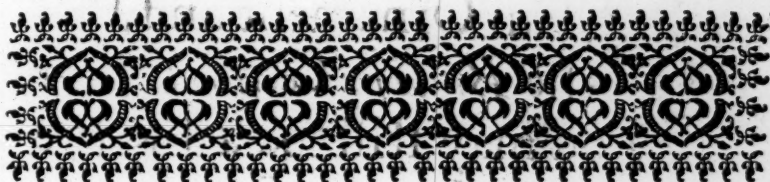
YOUR HIGHNESS'S

Much Obliged and most

Devoted Humble Servant,

Canterbury,
Oftob. 8.
1716.

Thomas Wise.



THE
P R E F A C E.



ONE of the following Discourses, unless the first and the thirteenth, was ever before printed. But these, the Booksellers and others thought, might bear a second Impression. This then was one Reason for reprinting the said Discourses; and another was, the Usefulness of the Subjects they treat of; and another, that they serve to make the orderly Connexion, I design'd, in the respective Parts of this whole Volume.

As namely, the first Discourse begins with the Being of God and Government: his Government of the World by an immediate Providence, and intermediately by Kings, &c. as his Vicegerents here on Earth.

The Second of them tends to shew the near Relation Men have to God: as he is their Creator and Preserver, their Lawgiver and Judge. In

consequence whereof it urges the Necessity of Religion in general, or the Duty of adoring God and submitting to his Ordinances; and particularly, it advises to bear Afflictions patiently.

The third Discourse, from Religion in general, or what we term Natural, advances to the principal Subject of Reveal'd Religion: to wit, the one Mediator between God and Men, the Man Christ Jesus; whom however it shews, as under that Capacity, to be very God, as well as Man; and as such, it sets forth and illustrates his personal Incarnation and Birth, for us Men and our Salvation.

The Fourth exhibits such an Idea of the Christian Religion in particular, as sets it far above all others, and recommends it to Belief and Practice among those, who bear the native Characters of Rational and Religious: that is, all Mankind.

The fifth and sixth Discourses do display at large the Accomplishment of our Redemption, by the Resurrection of Jesus Christ from the Dead, and his Ascension into Heaven, &c. together with a Prospect of our following him in due order, after having here tasted and perceiv'd the happy Consequences of his being gone before us; and that particularly in his Mission of the Holy Ghost, to teach and guide us by his Counsel, and so prepare us for his Glory.

To which purpose the seventh Discourse states the Notion and expounds the Nature of Evangelical Grace; together with the Method and Proportion, in which it was formerly, and in which it is imparted now to Christian Believers. And thus

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thus far is here set in view the Necessity and Expediency of our living godly in this present World.

But further yet, the eighth and ninth Discourses do give some Directions and urge some Motives towards our living righteously: in that the Scope and Tendency of them is to extirpate and remove the very Seeds of Envy, &c. which is too well known to be one main Source of unrighteous Dealing, as being most opposite to that Spirit of Justice and Charity, by which Christianity stands distinguish'd from all other Partys and Professions.

Pursuant to which, the tenth Discourse directly recommends that Charity it self, or the great Duty of Christian Love.

And the Eleventh, in pointing at the ill Consequence of Fleshly Lusts, by their warring against the Soul, shews the great Necessity of our living soberly: that is, under a due and constant Regulation of all our Passions and Affections, and particularly that of Concupiscence. Which that we may the better persevere in,

The twelfth Discourse tends to animate Believers not to be wavering, but to endure firm and steady to the End, tho' persecuted for it, or for the sake of their very Righteousness. In order to all which again, and to make way for promoting and establishing the Christian Faith and Practice amongst Men, and so secure to 'em the Benefits of one and t'other,

*The thirteenth Discourse represents the Business or Duty, and the Usefulness or Expediency of a standing Ministry, or of Men call'd to and set apart
for*

for that Sacred Function in the Church of Christ: that is, to pray and minister in Holy Things; to shew unto others the Way of Salvation, by Preaching and expounding the Word of God; and to consecrate and convey the Holy Sacraments, &c. To which purpose,

The fourteenth Discourse in pursuance of the former (besides what it urges of Christian Duty in general) sets forth yet further the Nature of what is to be done by the Ministers of Christ, particularly in the solemn Mystery of the Lord's Supper: as from their hands the Faithful are supposed to receive and feast upon the Christian Sacrifice, or Christ himself once offer'd on the Cross; who is the Bread of Life, and hath accordingly assured us, that whoso eateth his Flesh and drinketh his Blood, hath eternal Life, and that he will raise him up at the last Day.

Thus from the Whole it may be observ'd, that the aforesaid Steps do lead unto the great End of this Life present: which is, that by glorifying God, in being holy here, we may, through Faith in Jesus Christ, be qualified to live most happily hereafter. In pursuing which important Theme, it must be own'd, I was so much affected with it, that here and there my Thoughts ran out yet further, than I first intended. Insomuch that when I preached the several Discourses, I was forced to omit some parts of what I now make publick; lest I should have presumed too far upon the Patience of my Hearers. But now, as they and others may at their leisure read them, if in so doing they
chance

THE PREFACE.

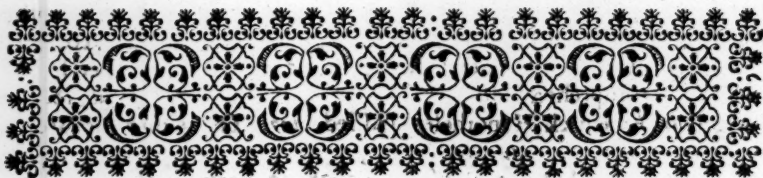
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*chance to reap any Benefit by them, I shall then have my End. To induce them to the Experiment, I dare say, that how defective soever the Compo-
sures may be: yet the Arguments are such, as well deserve their serious Thoughts and Consideration.*

Accordingly, as no one can, I think, deny the Drift of what I now publish to be good and laudable; this, I hope, will make some amends, with candid and ingenuous Readers, for what, I fear, is wanting, in the pursuit thereof. But if in any part or measure my Work be found useful or commendable: then, not unto me, not unto me, but only to the Name of God; who took me out of my Mother's Womb, who was my Hope, even when I hanged yet upon my Mother's Breasts; and who has wonderfully bless'd me from my Youth up till now: to his Name alone, I say, be all the Praise! Amen! Amen!



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AT Pag. 14. lin. 33. for *feign* read *fain*. P. 16. l. 16. for *to me* r. *to thee*. P. 57. l. 37. for *seven and thirty* r. *seventy*. P. 154. l. 38. for *wantest* r. *hast not*. P. 210. l. 26. for *ir* r. *it*. P. 296. l. 10. r. *tells us*. P. 331. l. 14. for *σωματιν* r. *δωματιν*. P. 333. l. 30. r. *gradually assume*. Some other Slips, and particularly wrong Pointings, occasion'd by the Author's Absence, the Reader is desired to excuse.

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DISCOURSE I.

The Folly of Atheism, Irreligion, and Disloyalty.

A SERMON preach'd at *Christ-Church*
in *Canterbury*, *October 18. 1715.* being
the Feast of *St. Luke* the Evangelist.

PSALM XIV. and the former Part of the
first Verse.

The Fool hath said in his Heart, there is no GOD.

THE Voice of Nature, the Consent of Na-
tions, and the harmonious Frame of the
Universe, do all discover and declare an
infinite *Wisdom, Goodness, and Power*, that
first contriv'd and made, that still pre-
serve and rule the World. Insomuch that it has
been justly question'd, whether there ever was or
can

can be such a Monster of a Man, as what we term an absolute *speculative Atheist*: one, I mean, who not stupidly and at a venture, but thoughtfully and deliberately denies the *Being* and *Providence* of God; and withal has and can produce such Grounds for his Sentiment, as are sufficient for his own Mind to acquiesce in, and, with himself at least, to weigh down the Scale against all Reasons for the contrary. As to which, I am apt to incline to the Negative, and to take it, that an *Atheist*, in this sense, is a mere *Non-Entity*, and altogether impossible: nor do I think the Instance even of the infamous *Vanini* to be an Exception from what I now say.

But as for *Practical Atheists*, or such as in plainer *English* we might as well term *ungodly Men*, in that they live *without God in the World*, and have him *not in all their Thoughts*; and who, tho' not pretending, on rational Grounds, to deny the Existence of God, yet do presume to lead their Lives as if there was none, as if there was no watchful Eye upon their Conduct here, and would be no *Punisher*, no *Rewarder* of it hereafter: of such, I say, there have been great Numbers in all Times and Places. And these are the Persons, who, in *King David's Language*, do justly come under the Character of *Fools*: *The Fool hath said in his Heart, there is no God.*

In which, and the following words of this Psalm, the best * *Interpreters* have thought, it was the *Psalmist's* Drift, mainly to censure and expose the vile *Apostacy* of the People, in *Absalom's Rebellion*, from the *Allegiance* due to him their *Lawful King*, and at once also from the Duty they ow'd to God: nay, the

* Among others, Dr. Hammond says, this fourteenth Psalm is a sad Reflection on the Wickedness and universal Desertion of King David's Subjects, the Men of Israel, in the Conspiracy and Rebellion of Absalom, 1 Sam. 15. looking only to God for Deliverance from them. It was indited by David, on that Occasion, and committed to the Praefect of his Quire. Agreeably to which, and also to our present Juncture, the Doctor's Paraphrase and Annotations upon the whole, are well worth a Perusal.

latter is most expressly insisted on by him, as having visibly occasion'd, and given as it were a *Licence* to the former. Wherefore to cure a *Distemper*, which was then grown *Epidemical*, David strikes at the Cause of it, by stifling the Contagion; and endeavours to recover due *Honour* and *Obedience* to the *King*, by reviving in the People's Minds a Sense of what he found to be decay'd or lost, that is, the *Faith* and *Fear* of God. This he sets about, after having first tax'd and upbraided them with their shameful scandalous Want of one and t'other; and accordingly supposed in them, on the contrary, a Complication of the highest *Folly* with *Impiety*: by which two Qualities he therefore chose to characterize them in the Text, as a proper Introduction to the rest of his Complaint.

The Hebrew *בְּטוֹל*, here english'd, *Fool*, doth originally and in general signify any thing, that is dead or wither'd and fallen away, like a Leaf or Flower: and so, when, in way of Analogy, applied to a *Rational* Being, as *Man*, it signifies *him* to have sunk below, or, as we say, quite lost himself and fallen from his native Character, which is *Reason* with *Religion*; without the Life whereof he is already, in that sense, a dead Man; and thus even *in the midst of Life* he is *in Death*. Accordingly St. Paul, from Deut. 32. 21. hath also render'd the same Word, in Rom. 10. 19. by the Greek *ἀσύνετος*, that is, *imprudent* or *without Understanding*, and void of the Life of *Reason* and *Wisdom*. From which Constructions of the Original it may be infer'd, that David in speaking here of a *Fool*, did not mean, what we commonly term a *Natural*, or one born a *Fool*; but one who wilfully and thro his own fault has made himself such; who has done what he can, to put out his own Eyes, and to extinguish the *Light* that is before him, that so he may walk on in *Darkness*, not minding that the Way of this tends to *Damnation* and *Death*. Which supposes in him the utmost *Folly*,

aggravated with downright *Madness*; and so some will have the Original to signify. As on the other hand, the same Psalmist tells us, *The Fear of the Lord is the Beginning of Wisdom, and a good Understanding have all they, that do thereafter, or that do his Commandments*: Psal. 111. 10. And so accordingly God himself, when at the first he gave Laws to his *Creatures*, suited to their several Natures, said to *Man*, among the rest, *Behold, the Fear of the Lord, that is thy Wisdom; and to depart from Evil, is Understanding*: Job 28. 28. that is, the surest, the only way thou canst take, for answering the End of thy *Creation*, and at once obtaining thy *Happiness*, is to believe in and reverence the God who made thee, and to observe his righteous Laws.

By consequence, they who do otherwise than so, thwarting the Purpose they were design'd for, and acting most *irrationally*, against their natural Obligations, do appear to have lost their *Understandings*; and, as under that Circumstance, are literally egregious *Fools*. And thus, I say, the *Psalmist* means them to be in effect *morally dead*, as having lost the Life of *Men*, that is, the Exercise of *Reason, Wisdom, and Grace*: when being so stupid, so befotted, as to say in their *Hearts*, *there is no God*. In which Words, it is not suppos'd that they go so far, as to pronounce or aver this openly with their Lips, nay nor that they are convinced of it in their *Minds*: but only that in their *Wills and Affections*, which are here denoted by the *Heart*, they are pleas'd with an inward Fancy, that *there is no God*, or with a Desire, that there were none. And then accordingly do they betray this secret Inclination, tho not in Words, yet in their *Works*, and the outward Course of their Lives; conducting themselves as if indeed there were *no God*, or as if *he did not see, or could not punish*, and so there were *no Providence*.

For thus it follows in the Context, *They are corrupt, they have done abominable Works, there is none that doth*

The Folly of Atheism, &c.

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doth Good : “ * Such are their Dealings, so *false*, so
“ *detestable*, and so *universally* such, that a Man can-
“ not judg more favourably of them, than that
“ they never expect to be accountable to God for
“ what they do.” Which Charge, tho seemingly
heavy, yet was indeed no heavier, than the People
of those Times did, nay and too many now of ours
may justly bear: too many, I mean, even among *us*,
who, like the former, not only *do no Good*, but are
moreover *abominable in their Actions*, and remarkable
for doing much Hurt. Accordingly, if in King *Da-*
vid’s way of Estimation, their Principles may be
judg’d of from their Practices, and their Characters
defined from what they outwardly appear to be,
they do deserve no better Title than that of *Atheists*
or *Denyers of God in their Works*, and therefore like-
wise that of *Fools*.

This is too too evident, while, without any great
Strain of an *Hyperbole*, it may be affirm’d, that a-
mong some now in this our *Land*, *there is no Truth*,
nor Mercy, *nor Knowledge of God*. By *swearing and*
lying, and *killing and stealing*, and *committing Adulter-*
ry, they *break out*, and *Blood toucheth Blood*. For all
which kinds of *Abominations*, as *Judgments were in the*
Earth heretofore, so is there ground to dread them
now. The Prophet *Jeremiah* tells us, that particu-
larly *because of Swearing the Land* in his time *mourn-*
ed; Jer. 23. 10. And can we then look to escape the
Hand of Vengeance from above? *We*, who do at
least equal the most immoral former Ages of the
World, in *Lewdness*, *Lying*, *Drunkenness*, *Swearing*,
&c. And may I not add, that some now among us
do exceed them all in open, deliberate, and avow’d
Forswearing?

It is said of one in the *Heathen World*, that he
turn’d *Atheist*, and would not believe there was a

* Dr. Hammond on the Place.

God, who ruled in the Earth; because a Judgment of present Death was not executed on a Person, whom he knew to be downright *perjured*. Which (by the By) tho it was far from being Ground enough for that *Conversion*, yet shewed how vile, how odious and abominable the Crime of *Perjury* was deemed even among the very *Heathens*. And what then shall we say to those *Christians* here, who not only *do the accursed thing themselves*, but *have pleasure* also in others, *who do it*; nay and, what in them lies, they go about to abet and justify the same! On which account how are they become an Abomination, a Gazing-Stock and Proverb of Reproach to all the Nations round about us! And how justly are they charged with the *Guilt and Folly of Atheism*! For (let them take the Report as they will) how can they be thought to believe, that *God is*, and that he is a *Punisher of Evil-doing*, who make so very bold with his tremendous Name! Who, after having call'd in God's *Omniscience* to witness their Engagements, and his *Justice and Power*, to revenge the Breach of them, yet look on them to be no more than cancelled Deeds or antiquated Bonds! In that, for instance, after a solemn Oath of *Allegiance* sworn to one King, they plainly wish and do what they can to get another into his Place; nay and another, whom also before they had as solemnly *abjured*!

But what can we think! *Will not God visit for these things*, and will not his Soul be avenged on such a sort of People as this? * *They have spoken Words, swearing falsely in making a Covenant*; and therefore have they reason to dread the Consequence: *that Judgment will*

* *Upon which words Rivet and Grotius say just to our purpose: Jurabant se facturos, quibus stare non decreverant, ac proinde Animo fallendi & pejerantes. Cum Regi Fidem Juramento pollicebantur, ut moris erat, nihil minus cogitabant quam de eo observando: When swearing Allegiance and Fidelity to the King, as others did, or according to Custom, yet they did it deceitfully, and were far from thinking or resolving to observe what they so promised.*

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spring up as Hemlock in the Furrows of the Field, Hos. 10. 4. that God hath a Controversy with some Inhabitants of this Land; and that he, in his Anger, will make them sensible of their Folly, by their Misery, even in this present Life; there being a double Necessity, that their Guilt should not go unpunished, and withal, that National Publick Guilt should be visited with National Publick Judgment?—But may Wisdom and Repentance timely exclude and take the place of this their Folly and Impiety, and so prevent the impending Judgment! Or at least may God in Mercy forbear the whole Land, for the sake of some, lest otherwise he destroy the Righteous all together with the Wicked! To this end, O let the Priests, the Ministers of the Lord, weep between the Porch and the Altar, and let them say, Spare thy People, O Lord, and give not thine Heritage, the Reformed Church of England, to reproach, that Papists should rule over them! Let them shew thy People their Transgressions, and the House of Jacob their Sins! As a Door of Atheism seems to be opened at this time, whereby to let in Idolatry and Superstition, if they would exclude the latter, it will behove them to bar up the former; shewing what a Folly 'tis for Men to enter in or say so much as in their Hearts, that there is no God. Wherefore now yet further, I my self do not think it unseasonable to go on and prove the Charge, made by King David, or to shew, as King Solomon converts the Terms, that he, who thus trusteth in his own Heart, is a Fool, Prov. 28. 26. or most highly imprudent and void of Discretion: and that because therein he opposes, First, The clearest Lights of Reason; and, Secondly, the strongest Motives of Interest. Which being done, and a word or two of Advice put in by the way, I shall next proceed to give a brief State or Summary of the Atheist's Case; and after that, I shall urge an Exhortation to, backed with an Example of the contrary, in the Blessed Saints of this Day, and so I shall conclude.

First then, I come to shew, what a Fool he is, who says in his Heart, or fancies as he wishes, that there is no God; and that because this is but a mere Fancy, there being the clearest and most convincing Evidence for the opposite Persuasion: inasmuch as we cannot once open our Eyes, and look either above or below us, at home or abroad, but we see all things within and without us, preaching the one Great God, whose admirable Artifice is every where displayed in the Works of Creation and Providence. Accordingly hence it is most obvious to infer, that as every House is builded by some Man, so he, who built all things, is God; Heb. 3. 4. that he contrived and formed the Universe, with the Varieties it consists of; while they all say, as it were with one Mouth, *It is he that hath made us, and not we our selves*; we are his Creatures, and subject to his Care. After which, to deny or doubt of God's Existence, must be for Men, as St. Paul speaks, *to hold the Truth in Unrighteousness*; it must be wilfully to detain and stifle the Notices of God, which they can't but have within them: *Because that which may be known of God, or so far as such an infinite Being is discernible by their finite Understandings, is manifest in them; for God hath shewed it unto them. For the invisible Things of him from the Creation of the World are clearly seen, being understood by the Things that are made, even his eternal Power and Godhead: Rom. 1. 18, &c.*

What a Fool then is he, who when he can't but be convinced in his Mind, that there is a God, yet dares to say in his Heart that there is not; who having hitherto escaped Divine Vengeance, secretly whispers or fancies to himself, that there is no revenging Deity, and that he may safely be an Infidel, when yet he has no manner of Ground for his Infidelity, nay the greatest reason, we see, against it?

That on the other hand, he can have no sure Ground for his Infidelity, is plain from this: that he can never prove a pure Negative, nor consequently
can

can he be certain, that there is no God, unless the Being of a God were absolutely *impossible*, or implied a *Contradiction*. For if a God be *possible*, who then can pretend to be sure, but that he actually *is*? unless again a Man would be so *fool-hardy*, as to exalt and set himself up in the room of that God, whom he endeavours to *put out*; would take upon him the Character of being *Omniscient*, or of knowing all that *is*, and consequently of being able to decide for certain, that this or that thing *is not*. But now that the Being of a God is not absolutely *impossible*, or does not imply a *Contradiction*, appears from this *Hypothetical Idea* of him; That he is a *Being of all possible Perfections*, or one endued with all those Perfections, that are possible to be, or that a Being is capable of. For to say, that this or such a Being is *impossible*, would be to assert, that Possibilities are *impossible*, or that it is *impossible* there should be a Being, as perfect as it is possible: which is it self a *Contradiction* in the Terms, and would argue a Man guilty of extreme Stupidity and Want of *Reason*, tho uttered by him, as of a Matter indifferent, or which had no reference of moment to *himself*. But especially then, in a Case of this Importance to him, who else but a downright *Madman* would venture to deny, that *there is a God*, and to stake his eternal Fate upon it; when he knows beforehand, that he cannot be sure, his Denial is true; and that, if it prove false, he is lost for ever!

Perhaps, for a Colour, or a little to amuse himself and others, he may start some little Scruples, touching the *Attributes* or *Actings* of God, in his Providential Dispensations, some cavilling Remarks on such or such particular *Phænomena* in *Nature*, or the *Events* and *Workings* of Things in the World. But these are either as easily answered by a Man of *well-exercised Reason*, as they are proposed, at least if coming within the Bound of what *Mankind*, as such, are concerned to *know* and *understand*; or else

we

we may look on them as Matters of *Temptation*, left in our way by the All-wise God ; who having put it into our power to make a good or a bad Use of our *Understandings* as well as of our *Wills*, does govern and deal with us accordingly. Therefore no wonder, if by his Permission, as we can do it, so sometimes, for a Trial of our Care, we are solicited to give as well a wrong *Assent*, as a wrong *Consent*, and to take *Falshood* for *Truth*, as well as embrace *Vice* for *Vertue*, during our *Probation* here for a *Crown of Life*.

Or again some little Doubts, tho we could not readily solve them all, yet would at the most but only discover the Scantiness of *Human Understanding*, and that we are not *All-wise* or *All-knowing*, as we suppose God himself to be : and those, after all, would be very far from out-balancing the Grounds of the contrary Sentiment, that there is a *God* ; this Being in *These*, or absolutely, most evident, albeit in *Hypothese*, or with reference to his *infinite*, his *spiritual Nature*, his *Contrivance* or *Conduct* of Things here below, some Matters be indeed dark and puzzling to our *finite Understandings* : which Difficulty *Faith* * however should surmount and get over ; considering, that hardly do we guess aright even at Things that are upon Earth, and with Labour do we find the Things that are before us ; but the Things that are in Heaven, and the Infinity of God, who hath searched out ? Wisdom, chap. 9. ver. 16, 17. Tho, as I have said, it be so very plain, that there is a *God*, from the visible Works of *Creation* and *Providence*, that even mere *Heathens* would be without *Excuse*, should they not acknowledg, that God truly is ; yet still the *Excellency* of his *Nature* lies beyond the

* Therefore doth St. Chrysostom say, 'Οὐκ ἔστι γὰρ εἶναι τεταρῶν καὶ λογισμὸς ἀπαίσθητος, It would argue a Man to be unsettled or un-found in the Faith, that should demand a Reason of all Things referring to the Godhead. To which purpose see him further discoursing excellently well, in Tom. 12. p. 192, &c. Oper. Par. in Epist. ad Coloss. Homil. 5.

reach of Human Discovery, and exceeds the Measure of our narrow Conception.

And therefore tho Mankind, as such, be naturally bound to seek the Lord, and so may haply feel after him and find him, Acts 17. 27, 28. yet touching the Almighty, they cannot find him out; Job 37. 23. Tho they can't but apprehend or conceive him to exist, who is not far from every one of us, as in him we live, move, and have our Being; yet can they not comprehend or adequately understand the intrinsick Beautys of his glorious *Essence*, not fathom the Depths of his infinite *Wisdom*, nor discern all the *Reasons* of his outward Proceedings. And why should this be wonder'd at? Nay much less, why should it be urged as an Argument against his very *Existence*? since there is confessedly no Proportion between the Powers of *Human Soul*, and that most excellent *Object*: and it is contradictory to suppose, that our Facultys, which are finite and limited, should contain the full *Idea* of what is infinite and unlimited, as he, to whom we give the Name of God, is; and who must consequently be *incomprehensible* in his Nature, and also *unsearchable* in his Ways and Designs. However what we do know of God, is abundantly enough to make us, with humble Reverence, admire and adore, even what we do not know of him; and Faith should here actuate our Minds and Tongues to break forth and say, *O the infinite Nature and Perfections! O the Depth of the Riches both of the Wisdom and Knowledge of God! How unsearchable are his Judgments, and his Ways past finding out! For who hath known the Mind of the Lord, or who hath been his Counsellor? Surely of him alone, and thro him, and to him are all Things! Unto whom therefore all Glory ought to be ascrib'd for ever: Rom. 11. 33, 34, 36.*

But further, it may be, the *Atheist* will go to wrest away our Proof of God's *Existence*, taken from the Works of *Creation* and *Providence*, proposing to solve the *Origin* of Things and the *Appearances*

rances in *Nature* some other way, than by the Supposal of *Omnipotence*. But what can he pretend to offer to this purpose, that will not involve him in a thousand Difficulties, and so prove him guilty of a yet greater *Folly*, in that after having taken up a wrong Notion, he aggravates his *Error* by *Perverseness*, and a vain Endeavour to defend it? Whenas he can attempt this no otherwise, than by casting himself on one or t'other of these Absurdities: either that the World, as it now stands, is *eternal*, or without beginning to be so; or else that only the *Matter* of it being *eternal*, the present Frame and Posture of Things was the sole Effect of *Chance*. Both which Pretences, as being most *unreasonable*, do shew how very desperate the Cause of *Atheism* is; and did they not appear so, at the very naming, to all who are unprejudiced, I would readily pitch on it, as a most easy Undertaking, to baffle and expose them. But taking it for granted, that I now speak before a *wise* and well-disposed Audience, I shall not, because I need not, stand long to *answer the Fool*, according to his *Folly*, lest I also be like unto him: tho still at once I follow the seemingly Counter-Advice, given in *Solomon's* next words, in that I do *answer the Fool*, according to his *Folly*, or say a little something to mortify him, in his own way, lest he be *wise* in his own Conceit: Prov. 26. 4, 5.

And therefore, in short, I tell him further, that as the *changeable Nature* of the World shews it not to have been *eternally self-existent*, and without a first superiour Cause (for then it must have always stood the very *same*, and without any manner of *Change*) so the unspeakable *Vastness*, the *Beauty*, and *Contrivance* of it, do prove it not to have been *casually* formed, nor indeed without the hand of a *most Wise*, *most Good*, and *most Powerful Cause*, that is to say, a *God*; who, as he undoubtedly made, so does he still preserve it; and indeed without him it can no more *continue* to be, than at the first it could *make* it self.

From

From what has been said, it follows, that our Pretender to Infidelity is so far from having Demonstration on his side, that, upon clear and sober Reasoning, he cannot, I should think, work up his Mind even to a real Doubt: I mean, to a just and even Poise or Stand between the Belief and Disbelief of a supreme Being; while the Motives are as strong and weighty on one side as the other. But, in short, here lies the Case: the Man is not acted by his Reason or Judgment, and consequently being a Fool of the worst sort, that is, an obstinate, wilful one, in that he opposes his Knowledge, or the Light he must needs have before him, by his Practice, he is led on by his deceitful Heart, to whisper to himself, and secretly imagine, that, it may be, *there is no God*: and this perhaps he the rather does, if he has hitherto prospered in his Wickedness, and not been made sensible of a God above, by Judgments now executed on him. Here, I say, is the main Ground of his Tendency to Atheism: not that he is first convinced in his Mind, that *there is no God*, but his inordinate Will and Affections running counter to Reason, do toll and draw him into this Folly; so as that he does not like to retain God in his Knowledge, that he cares not for, and endeavours not to have him in all his Thoughts. He is first, as the Context intimates, corrupt, and become abominable in his Doings, and guilty of those heinous Enormities and Sins, which, he is sensible, must be displeasing to God the righteous Judge. Whence the Belief of an incensed Deity sits very uneasy on his Mind, and fills him with continual Perplexity. What then does he now do, to put by this Dread of God, and silence the Upbraidings of Conscience, but hardily resolve not to have him in his Thoughts? and so he ventures to go on, as if there was no such Lord over him, no God, who now sees, and both can and will hereafter punish the Disobedient and Evil-doers.

Thus

14 *The Folly of Atheism, &c.*

Thus does he, for some transient *Pleasures of Sin*, forgo his everlasting Safety; and he is so stupid, as upon a groundless *May-be*, to deny, in his foolish darken'd *Heart*, the Existence of that God, who will therefore deny him Pardon at the Day of Judgment, and *cast both his Soul and Body into Hell!* But is he so vain, as to suppose, that a *Fancy* or a *Wish* can change the *Nature* of Things, or annihilate the *Being* of him, who is the Spring and Support of all other *Beings*? As well might he imagine, that the Sun, in its Meridian Glory, gives no Light, or that this illustrious Star is tumbled from its Orb, whenever he is pleased to shut his Eyes and not to see it. Alas! the Reality of Things depends not on our *Belief* or *Disbelief* of them; and the very Notion of a *God*, implying a *Necessity* of Existence, that Man must be looked on as out of his Senses, and to be *Fool* or *Madman* with a witness, who should think to put off the Apprehension, and so to have *no Fear of God before his Eyes*. For tho it be indeed a *Weakness* to *fear*, where no *Fear* is; yet not to *fear*, where there is just Ground and Object for it, is the height of Stupidity and *Folly!* And, instead of endeavouring to avoid, only to shut our Eyes against a certain Danger, lest we should be frighten'd by it, is no better than downright *Madness*.

Yet thus however do the Hearts of Men circulate from *Sin* to *Infidelity*, and from *Infidelity* to *Sin*. They being, I say, first involved in Guilt, cannot away with the Thoughts of that God, from whom they can look for nothing but *Vengeance and the Revelation of righteous Judgment*. Therefore would they *fain* ~~far~~ put off those Thoughts, and do accordingly resolve, what in them lies, to abandon the Faith and Fear of God, that so they may sin on without Controul or Trouble. And thus is it to be feared, that too many, by an habitual Impiety, do at length lull their Souls asleep, and then proceed in the same wicked Course, till *Death* stares them in the face; and then

then roused up by that fatal Messenger, they are forthwith consigned to *Judgment*; when they are too late convinced of their *Folly*, by their *Misery*, which after that they must endure to everlasting Ages. Now indeed to avoid this dismal Case, Remorse of *Conscience* here and *Damnation* hereafter, the Sinner, I own, would be much in the right of it, to fancy or wish there were no God, could he by this means dethrone the Lord from Heaven, or degrade the Great Judg from his Tribunal. But again, it being all Nonsense for him to think of that, as the *Infidel* is in the first place a *Fool*, for fancying against his *Reason*, so is he secondly yet more a *Fool*, for wishing against his greatest *Interest* an utter *Impossibility*; I say, against his greatest *Interest*, inasmuch as the God, whom he would cancel out of Being, is the only stable Comfort of this Life, and to them, who *believe* in him, the sure Foundation of a better. So that, if he could be supposed not to exist, yet is there nothing, whose Existence, to a good Man, could possibly be more desirable: and that because I say, in the next place, God is the only stable *Comfort* of this present Life.

The Soul of Man, as it came down from Heaven, or the Hand of God, so does again tend thither, as to its proper Centre, and can never find entire Satisfaction, till it *return* and lodg in the Bosom of *him who gave it*. As nothing less than *infinite* is proportioned to its Appetites, which are *successively infinite*; till it happily fixes and rests on that, it is tossed up and down, like an unballasted Ship, and can never find a secure Harbour. But there indeed it abides well-pleased at once within it self, and also nothing from without is able to molest it. He, whose Heart *standeth fast*, and *believeth in the Lord*; who is persuaded, that he is under the Care and Guidance of a most wise, most good, and most powerful God, is not afraid at any evil Tidings, and no outward Calamity can shock or discompose him. He
looks

looks on all the Changes and seeming Chances of this mortal Life, as the Appointments of *him*, who sits at the Helm, and governs all the World; who at once *knows*, and is *able* and *willing* to do what is best. Thus does he securely acquiesce in the Providence of God, committing himself to his *Care*, who, he takes it for granted, will so order the *Drama* he is acting, as that the whole will end in his Good; and whatever seeming *Evils* he may suffer for a Season, will in the Issue be turned into *Blessings*. Thus is he buoyed up with devout *Epiſtetus*, in virtue of far better Promises than he, to erect his Eyes unto God, and say, “ * Use me hereafter to whatsoever thou pleasest, I agree and am of the same mind with thee, indifferent to all Things: I refuse nothing, that shall seem good to ~~me~~ ^{thee} lead me whither thou pleasest; put me to act what Part thou wilt, either of a publick or private Person, of a rich Man or a Beggar, &c.” Again, in these words of *Cleanthes’s Litany*, “ † Lead me, O God, whithersoever I am by thee destin’d; and I will readily and chearfully follow, &c.” And with the *Royal Psalmist*, Psal. 123. 1. & 144. 1, 2. *Unto thee lift I up mine Eyes, O thou that dwellest in the Hea-*

* Τόλμησον ἀναβλέψας πρὸς τὸ Θεὸν εἰπεῖν, ὅτι χρῶ μοι λοιπὸν εἰς ὃ ἂν θέλῃς, ὁμογνωμονῶ σοί, ἵσθ' εἰμὶ ἕδὴν ὑπακούμαι ὅσ' σοὶ δοκῇ. ὅτε θέλῃς ἄγε, ἢν θέλῃς ἐδῶτα περιδεῖς· ἀρχεῖν με θέλῃς, ἰδιωτεύειν, μίνειν, φεύγειν, πίνεσαι, πλεῖν. Arrian. in Epicteti Disputat. lib. 2. c. 16.

† Ἄγε δὴ μὴ, ὦ Ζεῦ; ὡς ἐφομαι γὰρ ἀοικνεῖν, &c. which Epode is thus faithfully and elegantly rendered by Seneca, in Epist. 107.

Duc me, Parens celsiq; Dominator Poli,
Quòcunq; placuit, nulla parendi mora est;
Assum impiger, &c.

Father and Ruler of the lofty Pole,
Lead me wherever thou art pleas'd; and I
Will readily obey and follow thee, &c.

See the Original in Not. Var. in Senec. and in Epictet. Enchirid. cap. antepenult.

vens;

vens ; thou, that art my Strength, my Goodness, and my Fortrefs, my high Tower and my Deliverer, my Shield, and he in whom I trust. As under which View he has learnt, with St. Paul, in whatsoever State he is, therewith to be content. He knows both how to be abased, and how to abound ; every where and in all things he is instructed, both to be full and to be hungry, both to abound, and to suffer need. Phil. 4. 11, 12. For thus even when the blackest Disasters fall upon him, he casteth all his Burden on the Lord, and so is never oppressed with it : but can with Ease condemn and correct any sudden Misgivings of Heart, saying within himself, Why art thou cast down, O my Soul, and why art thou disquieted within me ? Hope thou in God, for I shall yet praise him : I shall find just reason, after all, to magnify his Goodness, who will make all things work together for Good unto me, and who is the Health of my Countenance and my God : Psal. 42. 11.

But as on one hand, happy is the Man that feareth the Lord, that greatly delighteth in his Commandments ! so on the other, how unhappy is that Man, who abandons this Stay, and removes himself from this Rock of his Salvation ! He flies from one Object, one Creature to another ; and, like the disconsolate Spirit in the Gospel, walketh thro dry Places, seeking Rest, but findeth none ; Luke 11. 24. So that now his rational Facultys do pine and languish for Want of sutable Objects, wherewith to entertain themselves ; and at once he lies open to the Assaults and the Blamishments of those outward things, which do either stir and ruffle his Temper with Perturbation and Resentment, or entice it to unlawful Compliance and Excess. Thus is he made the frequent Subject of Sin and Sadness. His inordinate Affections do often engage his Soul in Guilt ; and withal either the Fear at least, or the actual Feeling of Calamitys, gives him continual Uneasiness. So that both ways he may be compared to the troubled Sea, when it cannot

not rest, whose Waters cast up Mire and Dirt : as there is no Peace to the Wicked.

And then, in either Case, where can he take sanctuary, or how can he relieve his *troubled Mind*? No *Atheist*, as such, or upon his Principle, can look to have a true disinterested Friend; nay, and all other *created* things will be to him, as *broken Reeds*, and can yield him no succour in these sad Junctures. Worldly Policy, Power, or Wealth cannot heal nor support his *wounded Spirit*, nor ward off the Blows of *Calamitys* and *Crosses*. His *Reason* indeed may tell him, as it did the Philosophers of old, that he must patiently bear with *Pains* and *Disasters*, because they are *necessary* and unavoidable, and that to *grieve* at them will be but to *increase* them: yet this, alas! is a very slender Consolation, and the Evils he suffers, are Evils still, and so much, I should think, the greater, because not to be avoided nor removed; and withal not known from whence they come, nor for what end they are design'd! So that a Person under this Circumstance, must needs pass away his Life in Misery and Sorrow: while no present Reflection can remedy or alleviate his Disquietudes here, no Hope, no Enjoyment (because he disbelieves a future State, and *judges himself unworthy of eternal Life*) can compensate for them hereafter. Accordingly before him he has no other but a black and melancholy Scene of Anxiety and Grief, till at length he comes to the *Gates of Death*, in view of which his *Sorrows are enlarged*. Now the best Fate he can imagine or desire, is *Annihilation* and an eternal *Insensibility*: but at the very Apprehension of this, his Nature shrinks and shivers with Horreur and Amazement. Nay, and whatever he vainly *wishes*, yet his guilty Soul cannot but preconceive and dread a further Misery, of which he will soon have the sad Experience.

After having been *all his life long subject to Bondage, thro the Fear of Death*, what a gloomy dismal Prospect

pect has he beyond the Grave! Now does he make his Entry into the fathomless Deep of *Eternity*, sadly perplexed with Horrour and Despair; and now will he be straitway overwhelmed with the *very Blackness of Darkness*, where the Worm dieth not, and the Fire is not quenched! This, I say, is or will be the Case of that Man, who rashly forsakes and abandons God, his greatest Good, his sovereign, his only *Help in time of need*: for thus, we see, does he forgo all the Comfort of this Life, and the Security of a better. Insomuch that I cannot but declare from my Heart, with the Emperor, * *Marcus Antoninus*, that I my self would not *desire*, nay nor even endure to live one day longer in the World, if I did not believe it to be under the Government of Providence. He only that has in him a due Sense of this, has with it a sure and certain *Refuge in the needful time of Trouble*: while he considers, that *Affliction does not come forth out of the Dust, nor does Trouble spring out of the Ground*; but that all, both Good and Evil, proceeds out of the mouth, and is by the Ordination of the Most High. Therefore does he quietly submit to whatever befalls him, depending on it, that the Father of Mercys, who is able to succour them that are tempted, will either remove the Evils he labours under, or convert them, if not to his temporal, yet to his spiritual Good; making these light Afflictions, which are but for a moment, work for him a far more exceeding, and eternal Weight of Glory.

And thus, as in virtue of this Hope, this sure and stedfast Anchor of his Soul, he marches with a clear, an erected Countenance, thro the Course of this Life: so even when the last Pulse beats a Surrender to

* 'Εἰ δὲ ἦτε οὐκ εἰσιν (θεοὶ) ἢ ἂν μέλει αὐτοῖς τῶν ἀνθρωπείων. Τί μοι ζῆν ἐν κόσμῳ κενὸν θένει, ἢ προνοίας κενῶ. But further says he, ΑΛΛΑ καὶ εἰσι καὶ μέλει αὐτοῖς τῶν ἀνθρωπείων: Most certainly there is a God, who takes a special Cognizance and Care of human Affairs. Μαρκ. Αἰ. τῶν εἰς ἑαυτὸν, Lib. 2. Sect. 8.

the pale Conqueror, and he walks thro the Vally and Shadow of Death, he fears no Evil; because at that hour he is assured, that God, whom he has faithfully served in this World, will take care of him in the next. Accordingly when the Partition-Wall betwixt him and Eternity is broken down, he has before him a charming Prospect of Light and Glory: when altho the Dust shall return to the Earth as it was, after that his earthly Tabernacle is dissolved, yet his Spirit shall return to God who gave it. And with what pleasure must he then see his departing Soul upon the wing, just ready to fly up and take its Residence in Heaven! where with Abraham and the Patriarchs, with ten thousand times ten thousand of Saints and Martyrs, and an innumerable Company of Angels, he shall thenceforth praise and magnify God's Name for ever!

On t'other hand then, what Men in their Senses would barter their present and future Happiness only for Toys and Trifles; would gall their Consciences, expose their Persons, and lose their Souls, for the short, the embitter'd Pleasures of Sin? Granting, that hitherto they have been great Sinners, and that their Guilt, as I have said, disposed them first to take sanctuary in *Atheism*, yet seeing they reaped no real Comfort, but Trouble, from those things, and have no ground at all to go on for their further Security, what is it that makes them continue in Sin?

In short, the Case is this: An habitual Course of Impiety having first stupified, and as it were seared their Consciences; and thereupon no Sense of Duty, no Thought of God remaining in them, they next proceed to back their inward Fancy or Desire with outward Practice, and so to live on without God in the World. Which is *Atheistick Folly* accomplished, and further appearing by its Effects: in that as Sin first led the way to Infidelity, so Infidelity now leads them to Sin. Come, say they, with the Debauchee in the Book of Wisdom, Wisd. 2. 6, &c. let us enjoy the good things

things that are present, and let us speedily use the Creatures like as in Youth; let us fill our selves with costly Wine and Ointments, and let no Flower of the Spring pass by us; let us crown our selves with Rose-Buds, before they be withered, and let none of us go without his part of our Voluptuousness, and let us leave Tokens of our Joyfulness in every Street. Also let us oppress the poor righteous Man; let us not spare the Widow, nor reverence the antient grey Hairs of the Aged, and let our Strength be the Law of Justice. "At this rate, let our Kings be deposed, stabbed or poisoned by us, and so our native Country made an *Aceldama*, or Field of Blood: that we our selves may be great in this World, by rising on the Ruin even of our Fellow-Citizens, and so may either mend our old Fortunes, or make us new ones!"

But here may I not seasonably put in and say (since it is as plain, as a matter of this nature can well be, that there is a God above, who for all these things will bring them into Judgment) What a mighty Weakness, what an extravagant Folly is there in this Course of Wickedness? How much wiser a Bargain would these Men make, in parting with their Lusts, their unwarrantable ambitious Aims, for their God and the Cause of Goodness, than with their God &c. for them! Nay, and besides what will hereafter be: Indignation and Wrath, Tribulation and Anguish upon every Soul of Man, that doth Evil; and on t'other, eternal Life to them, who walk by Faith, not by Sight; and, by a patient Continuance in well-doing, do seek for Glory, and Honour, and Immortality: besides this, I say, what a mighty Satisfaction would they even now find in that Exchange! In quitting the rugged uneven Ways of Sin for the perfect Law of Righteousness, whose Ways are Ways of Pleasantness, and all whose Paths are Peace! So vast a disproportion is there between the Wages of Sin, and the Rewards of Piety, even in this present World: insomuch that I could heartily wish, that supposing Religion to be

a mere Cheat, yet my Eyes might never be open'd to discover it as such; but I might still remain in utter Ignorance, rather than the Customs and Examples of the Age should give me occasion to suspect or find out so innocent, so pleasing an *Imposture*.

But moreover, while on the contrary it is unquestionably certain, at once that *God* is, to whom our pious Homage is due, and that especially in the next World he will be a *Rewarder* of *them* who *diligently seek him*: as we cannot but *believe* in him, if we at all *think* and use our *Reason*, so have we at once the greatest Motives to *fear* and *love* him, *with all our Heart, with all our Mind, with all our Soul, and with all our Strength*; and to *walk in his Ways unto our Lives end*. Beyond which Period again, what a warm and vigorous Influence does a religious Heart feel, from an Assurance of *that Glory which shall be revealed*!

Upon the whole I then say, what a *Fool* or *Madman* is he, who by renouncing his God forgoes his own *Sovereign Good*, and quits all his Claim to *Peace* and *Comfort* here, to *Life* and *Immortality* hereafter! Is the Drudgery of Sin, or are the Stings of Guilt, preferable to that *Service, which is perfect Freedom*, and to the Calm of a quiet Conscience! And is Heaven too, with its *Fulness of Joy, and Pleasures at God's right hand for evermore*, to be given up so unconcernedly! Methinks, I stand amaz'd at the *Folly* of this Proceeding, and want words to express the Extravagancy of it! But why need I be solicitous to make that yet plainer, which is already too plain, and not rather now think to wind up this Discourse? Wherefore in order to a Conclusion, I shall next state and briefly sum up the *Atheist's Case*, leaving it to his Consideration: and then let his own Conscience deny me if it can, that he is very justly condemned for a *Fool*.

He *says in his Heart, there is no God*, when however he has no ground to say so, whether of *Reason*
or

or of *Interest*: not of *Reason*, because he has all the greatest Evidence for the Being of a God, and at the most has no Equivalent, nay rather no Arguments against it; nor has he any Ground of *Interest* to say so, because, on the contrary, he does herein, as we have seen, renounce the only Comfort of this Life, and the Happiness of the next. So that it can't be a well-regulated Mind or settled Judgment, but only a deceitful *Heart*, or an Exorbitance of blind impetuous *Lusts*, that biaffeth him to the side of *Infidelity*. Thus is he unhappily prevail'd with, to give up the Evidence of *Reason*, to act against his *Conscience*, to resign all his Claim to Heaven and Happiness, and to take up his Quarters with *everlasting Burnings*!

But O consider this, even while you may, all ye that are apt to forget God, lest he pluck you away, and there be none to deliver you! Repent of this your *Wickedness*, and pray God, if perhaps the Thought of your *Hearts* may be forgiven you, Acts 8. 22. It is the part of a wise Man to incline to that side, where there is the least Hazard and the greatest Evidence; and therefore tho it were not *certain* that there is a God and a future State, yet Prudence would put him upon leading this short Life in such a manner, as that hereafter he may be otherwise prepared at least to live even after *Death*: of which Expectation again tho notwithstanding he should fail, and by consequence then sink into a State of eternal *Insensibility*; yet would his Case then be no worse than the *Atheist's*. But on t'other hand, if that Expectation be answer'd, then will his Lot fall as distant and as different from that of the *Atheist*, as *Heaven* is from *Hell*: in that the one will be carry'd up into *Abraham's Bosom*, but the other cast down to the *Devil* and his *Angels*.

Wherefore were there but a *May-be*; not to say even a *Probability*, but a *Possibility* only, that there is a God, and consequently a future Reward: yet

Reason methinks would even then direct us to pass the time of our sojourning here in *Fear*, and to spend this little Scantling of Life, as if we at least believed there is indeed a God. But considering again we have the utmost *Certainty*, that there is a *Reward for the Righteous, a Punishment for the Wicked*, and that there is a God, who in order to one and t'other, now judgeth in the Earth; Psal. 58. 11. What a pernicious *Folly*, nay, what a deplorable *Madness* would it be, not to observe his righteous *Laws*, and work out our *Salvation with Fear and Trembling*! Surely if the *Terrours of the Lord* have not lost their wonted *Efficacy*, they cannot but persuade Men. And therefore, it may be, the *Atheist* himself will here start up and say, with the frighten'd *Jaylor* at *Philippi*, *Sirs, what then must I do to be saved?* Acts 16. 30.

But can he ask this, as if he knew it not already, or as if *Ignorance* might plead his *Excuse*, as it did that *Heathen's*? No, I say, he cannot. I, with holy *David*, do suppose the Person, whom I have hitherto discours'd of, not to be born an *Alien from the Commonwealth of Israel*, not to be an *Heathenish*, nor yet a *Philosophical Atheist*: but one living within the Pale of the visible *Christian Church*; nay, and in *Words* professing a Belief of the true God, altho at once, in his *Heart* and *Works*, denying him. Consequently as this Man can't but have before him the ready Way to *Life and Immortality*, he must be inexcusable, if he will not see and walk in it. He, one would think, is abundantly fenced against the *Folly* not only of *Atheism*, but what is now call'd *Deism* too; as being attended with the clear and open *Light* not only of *Reason* and *Nature*, but also of *Revelation* and *Scripture*: which shews unto him ' the right Way of *Salvation, or Life eternal*; and plainly declares, that in order to it he must ' know both God and *Jesus Christ*

' Acts 16. 17. ' John 17. 3. Rom. 25. 3. 1 John 4. 10.
whom

whom he hath sent, and set forth to be a Propitiation, to die for our Sins, and rise again for our Justification³: and who accordingly has done that, to the end⁴ that we might live unto Righteousness, and at length⁵ obtain an Inheritance, among all them that are sanctified, by Faith, which is in Christ Jesus. So that, tho when we have, to our power, done our Duty, still⁶ we are unprofitable Servants, as having offended in many things: yet⁷ we have an Advocate with the Father, Jesus Christ the righteous, and he is the Propitiation for our Sins. Thus is⁸ he the Way, and the Truth, and the Life: and by him also we have Access thro Faith into this said Grace, wherein we stand, and rejoice in hope of the Glory of God. Accordingly all they, who⁹ follow this universal Light of the World (and it will be an unpardonable Fault in those who do not) shall not walk in Darkness, but shall have the Light of Life.

And here, as I speak not simply to Men, but Christians, give me leave to add, that the same Faculty of Reason, which leads us to the Knowledge of God, convinces us at once of the Truth of his Word, and consequently brings us also to that Knowledge of Jesus Christ: and therefore does he himself say, *Ye believe in God, believe also in me*, John 14. 1. thereby implying, that the former being presuppos'd, the latter may as reasonably follow. And thus it is not improbable, that the Blessed Saint of this Day, in answer at once to the Heavenly Call, was the rather induced to grace his Character of a Physician with the additional one of an Evangelist. It has indeed been given out by some, to the no little Scandal of the former, that Physicians, as being much conversant about Matter and Body, do not recede *ab Arte sua*, do not speculate any thing higher, and consequently are great Strangers to the spiritual Nature

³ Rom. 4. 25. ⁴ 1 Pet. 2. 24. ⁵ Acts 26. 18. ⁶ Luke 17. 10.
 Jam. 3. 2. ⁷ 1 John 2. 1, 2. ⁸ John 14. 6. Rom. 5. 1, 2. Eph.
 2. 18 & 3. 12. ⁹ John 18. 12.

of God, and often *atheistically* given. But in their Justification, I say, with a * *noble Statesman*; that “as a little *Philosophy* inclines Man’s Mind to *Atheism*, but Depth in *Philosophy* brings Mens Minds “about to *Religion*;” so they are only the superficial, and not the truly learned in *Physick*, as † built upon *Philosophy*, who are justly liable to that Imputation. And indeed that *Physicians* of all Men should be such *Fools*, would suppose as great a *Stupidity* in them, as if a *Mechanick*, who is employ’d in setting to rights the *Springs* and *Movements* of a Watch, should fancy with himself, that what so often needs his Hand to mend and put it in due Order, yet had no Maker at the first, no principal *Artificer*, that framed the whole *Automaton*: but that the *Machine* made it self.

Galen, among others, is a famous Instance of the contrary: whom a Discovery of the Creator in his Creature, Man, forced to break out into || a pious Hymn, like this of David, *I will praise thee, O Lord, for I am fearfully and wonderfully made*; Psal. 139. 14.

And

* Lord Bacon, in Essay 16.

† Agreeably to this Maxim: Ubi definit Physica, ibi incipit Medica.

|| To which purpose, and also to shew what a sense he had of God and Religion, he made this noble Declaration in his third Book, *περὶ Χρείας*, &c. concerning the Use or End of the several Parts in Human Body: Ἀλλὰ γὰρ ἴσως, εἰ ὅτι πλέον τιτῶν μνημονώοιμι τῶν βοσκημάτων, οἱ σωφρονεῖς ὁρῶς ἂν μοι μέμνηντο καὶ μάλιν φάινειν ἱερὸν λόγον, ὃν ἐγὼ τὸ δημιουργήσαντι ἡμᾶς ὕμνον ἀλήθινον συνίστημι, καὶ νομίζω τὰτ’ εἶναι τὴν ὀλῶς εὐσεβείαν, καὶ εἰ τούτων ἐξαίρετος αὐτὸς παμπόλλας χαλαρῶσαιμι, &c. that is, Should I any longer insist upon such Brutish Persons (as are otherwise minded, and of whom he had been speaking before) the Wise, the Sober, and those who have right Notions of Things, might justly blame me, as defiling this Holy Oration, which I compose as a true Hymn to the Praise of him that made us; I conceiving true Piety and Religion towards God to consist in this: not that I should sacrifice many Hecatombs, or burn much Incense to him, but that I should my self first acknowledg, and then declare to others, how great his Wisdom is, how great his Power, and how great his Goodness. For that he

And thus, as we will suppose St. Luke to have been no Smatterer even in his *secular Calling*; *Philosophy*, 'tis likely, put him first upon such Enquiries into *Nature*, as of course led him to find a God, the Author of it. And again, when perceiving that *Jesus Christ* did such things to confirm his Doctrine, as plainly exceeded the Powers of *Nature*; no wonder then, if he readily owned, that his Commission must be from *above*, that he came down from *Heaven*, and was indeed the Son of God. So did it redound to this our Saint's eternal Praise, that *Philosophy* proving a Handmaid to Faith, he at length became, as God would have it, a Physician also of the Soul.

And now accordingly may it please God, that by the wholesome Medicines of the Doctrine he delivered, all the Diseases of our Souls may be healed: that following his Faith, we may avoid the dangerous Folly at once of *Atheism* and of *Deism*, and steer by that Wisdom which tendeth unto Life; considering the End of his Conversation, and that, thro Faith and Patience, he inherited the Promises. Heb. 13. 7. & 6. 12. Therefore, like him, let us hold the Foundation of our Faith without wavering, and let there not be in any of us an evil Heart of Unbelief, that may cause us to depart from the Living God, or Jesus Christ, whom he hath sent, to turn us from Darkness to Light, and from the Power of Satan unto God. Acts 26. 18. And if any others are so foolish, as to say in their Hearts, there is no God, or that Jesus Christ is not come in the Flesh, 1 John 4. 3. let this be our Endeavour, let this be our Prayer,

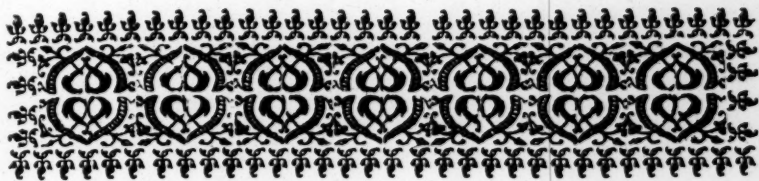
he was pleas'd to adorn the whole World after this manner, envying to nothing that Good, which it was capable of, I conclude to be a Demonstration of most absolute Goodness: and thus let him be prais'd by us as Good. And that he was able to find out how all things might be adorned, after the best manner, is a sign of the greatest Wisdom in him. And lastly, to be able to effect and bring to pass all those things, which he had thus decreed, argues an insuperable Power.

that

that they may be reduced from the Error of their Ways, by *Repentance towards God, and Faith towards our Lord Jesus Christ*, Acts 20. 21. and that so, they may not be of them, that draw back unto Perdition, but of them, that believe, to the saving of the Soul. Heb. 10. 39. And this thro the Merits and Intercession of Jesus Christ; to whom with the Father and the Holy Ghost, be given, as is most due, all Glory, Worship, and Obedience, now and evermore. *Amen.*



D I S.



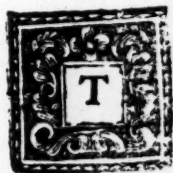
DISCOURSE II.

The Necessity of Religion in general, and Submission to the Will of GOD.

A SERMON preach'd at *Christ-Church* in *Canterbury*, *April 25. 1713.* being the Feast of the Evangelist *St. Mark.*

JOB XXIII. and the latter part of the 15th Verse.

—*When I consider, I am afraid of him.*



HIS is a Confession made by one, who was himself an eminent Instance both of *Misery* and *Religion*; and it amounts to this: as if he had said in other words, By the Troubles and Calamities, which I have undergone, I have been sometimes almost tempted to distrust the Truth of God's *Being* and

30 *The Necessity of Religion, and*

and *Providence*, and consequently the Necessity of serving and adoring him. But having in my pen- sive Intervals review'd the Case, and spent many Thoughts about *God* and *Religion*, having enquired whether or no Mankind do with just reason apprehend and fear an *infinite Being* above them, I now very solemnly declare, that the more I have meditated on this Subject and laid all things before me, the deeper Impression has the *Fear* of God made upon me, and the more do I perceive a Ground of Duty, and my Obligation to him. *Totus horreo ejus Potentiam summamque Sapientiam, &c. ac me in timore ejus contineo. Ejus Potentiam, &c. agnosco & revereor, &c.* say the * Learned upon the Place: that is, when I duly consider *God*, I stand in the greatest *Awe* of his *infinite Power, Wisdom, &c.* and agreeably to that *Awe*, that *Fear* of him, I regulate and steer my Conduct; acknowledging his excellent *Attributes* and *Perfections*, I thereupon *revere* him, and think my self accordingly bound to *submit* to and *obey* his Will.

So that here the being *afraid of God* does not denote a *confus'd Horrour* at him, and much less a Despondency or Despair of Mercy under Trouble or Affliction: but rather it signifies the being possess'd with that *Reverence* towards God, which the *Greeks* do emphatically term *Εὐσεβεία*, a deliberate, becoming *Fear* or *Veneration* of the Almighty; such a Fear, as, according to † *Plutarch*, lies in the middle between *Superstition* and *Profaneness*, that is to say, *true Religion*. And so it commonly signifies in the Scripture-Phrase: as when it is said, that *the Fear of the Lord*

* *Rabbi Levi, Pitfol, Mercerus, &c.*

† *Plutarch. de Superstit. where speaking of some, who from Superstition fell into downright Atheism or Irreligion, he terms them, ὑπερκατανοῦντες ἐν μέσῳ κειμένην τὴν εὐσεβείαν; such as leaping over true Religion, which lies in the middle, do pass from one Extreme to another.*

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is the Beginning of Wisdom, Psal. 111. 10. And, *He that feareth God and worketh Righteousness, is accepted with him, Acts 10. 35.* Wherefore the Sum and Import of the Text, as coming from the mouth of *Job*, must be granted to be this: That when he seriously considered God, as a Being infinitely perfect, &c. he was inclin'd to revere and submit to the Almighty under all his Dispensations; and directly to observe and do those Dutys, the Sum whereof, as proceeding, I mean, upon a right Faith, is what we term the Practice of Piety and Religion. And this is what I shall now expressly enlarge upon; and thereby offer the Experience and Conduct of holy *Job* to our own Notice and Imitation.

First then, I say, that *Job*, when under the greatest of Crosses and Calamitys, was, from a serious Consideration of the Almighty, dispos'd to revere and submit to him under all his Dispensations. This is plain from the Declarations of his inward Principle, and his settled Trust in God's Mercy, even when he actually labour'd under the Pressure of his mighty Hand. *He knoweth the Way that I take; when he hath try'd me, I shall come forth as Gold, more pure and refined, more bright and glorious, ver. 10, &c.* Buoy'd up with which Affiance in God, *My Foot*, says he, *bath held his Steps, his Way have I kept and not declined; neither have I gone back from the Commandment of his Lips: I have esteem'd the Words of his Mouth more than my necessary Food. ver. 11, 12.* This agreed to the Resolution, he had prefix'd: *Tho he slay me, yet will I trust in him; till I die, I will not remove my Integrity from me. My Righteousness I hold fast, and will not let it go; my Heart shall not reproach me so long as I live. But I will maintain mine own Ways before him, and he also shall be my Salvation. Chap. 13. 15, 16. & 27. 5, 6.*

Thus did he go on in a cheerful Submission and Obedience to the Divine Will, not urging the Troubles he underwent, as a Reason of distrusting the Providence

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dence of God, or of neglecting his Duty towards him; and all this while he doubted not, but that first or last he should come to experience better Times, and at length to see the Salvation of that God, who, for a season, thought fit however in his Wisdom to put him to so hard a Trial. In confidence of which again, *I know*, says he, *that my Redeemer liveth, and that he shall stand at the latter Day upon the Earth; and tho after my Skin Worms destroy this Body, yet in my Flesh shall I see God: whom I shall see for my self, and mine Eyes shall behold, and not another.* Job 19. 25, 26, 27. Or, more agreeably to all the antient and receiv'd Versions, * *I my self shall behold him, not with other, but with these same Eyes, which I have now about me; that is, at the Resurrection of the Just.*

Thus upon a serious Consideration of the infinite Goodness, as well as the infinite Greatness of God, was Job inclined to the Obedience of him, even when sadly bereft, by his Permission, of those temporal good things, which he formerly possess'd; even in that case did he say with Submission as to the present,

* So this Place is likewise understood by St. Clement of Rome, by Origen himself, by St. Cyprian, St. Chrysostom, St. Austin, St. Jerom, Gregory, Cassiodore, and most other antient as well as modern Commentators and Divines; and particularly by our first Reformers, who put this Translation into the Burial-Office; and Dr. Comber seems to think, we want it now. Grotius indeed, and some few others, do expound the Passage of Job's Restoration to temporal Felicity. But the Expressions being duly weigh'd, do, methinks, carry the Mind beyond all that, and they seem to have in them a Majesty far above the Hopes of outward Prosperity. However, to countenance Grotius, &c. the Learned Dr. Hody (in his Tract of the Resurrection, p. 106.) cites a Catena to prove, that St. Chrysostom agrees with him, &c. But if so, I am then sure, that Father disagrees with himself, in these Words upon the Place: Herein we are taught a Doctrine of the Church, τὸ σῶμα τὸ τῆς μετὰ τὴν θάνατον—ἐν τῇ σαρκαὶ αὐτοῦ, that the very same Body, which had here undergone Temptations and Troubles, would be rais'd again.

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may and with Thankfulness as to the past: *Naked came I out of my Mother's Womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away; blessed be the Name of the Lord!* Job 1. 21. I do not murmur at him for withdrawing those Blessings, which he of his Goodness allow'd me for a while: but rather I thank and praise him for it, that he was pleas'd to let me enjoy them so long. Whereupon, as we read it in the next words, he had this Testimony of the Spirit in his favour, that in all this, under all this Perplexity of Circumstances, Job *sinned not, nor charged God foolishly*: but on the contrary, from the whole History of him we find, that he behaved himself with Patience and Resignation to the Divine Will, and dropt not the least indecent Expression with reference to God, or his Dispositions towards him.

Thus did he at once not only frustrate the Devil's Attempt to seduce him from the Service of his God; but also he took off the uncharitable Suspicion of his Friends and Acquaintance; in that, by his pious and prudent Conduct, he made a very seasonable Vindication of his Principles, demonstrating, that *his Religion* was not grounded on Interest or the Gain of this World: but rather on a certain Hope of a future Recompence; on a steady Belief at once *that God is*, and also *that he is a Rewarder of them that diligently seek and serve him*. Thus, I say, did he stand compos'd under all the Shocks and Plagues he suffer'd, and in this posture was he supported by a serious Consideration of the Nature of God and of himself: of God, as the absolute Sovereign of *him* and all the World; and of himself, as intirely subject to his Power and Disposal. For, says he, in the Words before the Text, *ver. 13. God is in one mind, who can turn him? And what his Soul desireth, even that he doth. For he performeth the thing, that is appointed for me, and many such things are with him.*

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Therefore am I troubled at his Presence : when I consider, I am afraid of him.

And now, as I propos'd to do, his excellent Pattern of Religious Piety, his ready Submission and Obedience to the Will of God, is what I shall next offer to your Imitation; forasmuch as the *Consideration* of God ought in reason to produce those Effects also in *us*: to make *us* likewise so far *afraid of him*, as that, in the first place, we also be dispos'd to *revere* and *submit* to him under all his Dispensations; and, in the second, as under that Sense, to execute all his other Commandments. For let us but *consider* the infinite Distance betwixt *God* and *us*: that he is our *Creator*, and we his *Creatures*; that he is our *Preserver*, and we his *Dependants*; that he is our *Sovereign*, and we his *Subjects*; and in short, that he is endued with all possible Perfections; particularly that he is infinite in *Wisdom*, and therefore knows what is best for *us* his *Creatures*; that he is infinite in *Goodness*, and therefore is inclined to *do* what is best for *us*; and that he is infinite in *Power*, and therefore able also to do whatever his Will inclines him to: let us, I say, but consider all this, and having done so, shall not his *Excellency* make *us* *afraid*, and shall not *his Dread* fall upon *us*? Job 13. 11. And in particular, shall we not *submit* to and *humble* *ourselves* under his mighty *Hand*, whenever we find it is *stretch'd out* against *us*?

But to see yet more plainly the Necessity and Reasonableness of this Consequence, let us take a nearer View of the Attributes aforesaid, and singly examine how justly each of them may incline us to *Submission* under temporal Afflictions.

1st then, Let us soberly *consider*, that God is infinitely *wise*, that he does *not see* as we see, nor are his *Thoughts* as our *Thoughts*; that he comprehends all the Differences and Distances of Times at one single View, and that all the Reasons, Connections, and Possibilitys of things, are naked and open before him;
that

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that he foresees the winding up, as well as the first Beginning and Progress of all Transactions here below; that he understands our Nature and Capacities, our Strength and Inclinations, our Distempers and Infirmities, better far than we our selves, and accordingly proportions to us his Dispensations. Therefore does he never lay on us a Burden too grievous to be borne, nor does he *suffer us to be tempted*, in this sense, *above that we are able: but with the Temptation, he makes a Way so far to escape, as that we may be able to bear it*, 1 Cor. 10. 13. And that because,

2ly, It is to be *consider'd*, that God is infinitely good; and therefore however particular Emergencies may sometimes indeed a little alter the Case, yet must he needs always in the main design our Good; and tho sometimes he may permit us to be *troubled*, and to labour under those Crosses and Calamities, which seem to be grievous and uneasy at the present, yet does he ordain them sooner or later *to work together for Good* unto us here, or at least to procure for us hereafter *a far more exceeding and an eternal Weight of Glory*. For what does the great Physician of our Souls, but carefully consult their Health? And why does he think fit to apply to them the bitter Medicine of Affliction, but for these or the like *Beneficial Ends*: either to mortify our evil Habits contracted by Luxury and Ease, or to prevent the Surfeits of Prosperity for the future; to quicken our Relish of, and thereby our Thankfulness for the Mercys we enjoy, or to enlarge our Experience; and thence to set us forth unto others as Examples of Sufferings, and of enduring them as we ought; and so at once to shew his *Power* and his *Goodness* in supporting us, and at length to bring about, if not any private and particular, yet some universal End of *Providence*? So that what in the first opening of the *Scene*, might indeed seem to be grating and uneasy, yet does at length *bring forth the peaceable Fruits of Righteousness*, and either promote the par-

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ticular Happiness of private Sufferers, or the general Good of Society. Insomuch that if at the Beginning we could but foresee this excellent *Drama* from End to End, as God Almighty does, we should then find the greatest reason to admire, how well his infinite *Goodness* is temper'd with and directed by his *Wisdom*, so as to make all his outward Proceedings tend to our present or future Benefit.

Well then may we endure to be crown'd with *Thorns*, seeing this is to prepare us for a *Crown of Glory*, and to fit us by *Holiness* here for eternal *Happiness* hereafter. Well may we contentedly suffer *Tribulation*, seeing this is also in order for us, like as our Blessed Saviour was, to be perfect thro *Sufferings*, and to walk in his steps to the *Kingdom of God*. For, if we suffer, what shall hinder us from reigning with him? Seeing we may also consider,

In the 3d place, that he, who has promis'd, is infinite in *Power*, and therefore is as well able as willing to bring about this End; nay, and at once to make our Sufferings profitable to others, as it eminently happen'd in the Case of *Joseph*.

God, as I have said, who knoweth all our *Exigencies*, and God, who is most willing, is at once all-sufficient to assist and support us, and to relieve the distressed or oppressed in the needful Time of Trouble. For the Lord is King over all the Earth, and doth what he pleases in all places of his Dominion. He, when he thinks fit, reverses the Course of Things here below; he on a sudden strengthens the feeble Knees, and lifts up the Poor out of the Mire; he bringeth Men of low Estate to great Prosperity, and raiseth him up to the Throne of Princes, who just now grovel'd in the Dust. Wherefore having this Assurance of God's All-sufficiency, as well as Inclination to help and do us good, what shall separate or estrange us from the due Love and Obedience of him? Shall Tribulation or Anguish? And shall we not rather submit to and revere him, under all his Dispensations? Nay, shall we

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we not *blefs* the Hand of him, who *corrects* us for our Good ; who therefore *chastens* even those, *whom he loves, and scourges every Son, whom he receives ?*

But after all, if the *Consideration* of an infinite *Power*, steer'd and influenced by an infinite *Wisdom* and *Goodness*, do not buoy us up in Disasters and Troubles ; if this do not incline us, in point of Prudence, Gratitude and Interest, freely to subject our own Wills to the Will of our Creator : let it also be *consider'd* further, that He who is *Almighty* is not to be controll'd ; and therefore if out of Choice we *will* not, yet upon *Necessity* we must knock under, and buckle to *his Ordinance*, at *whose Presence the Earth is moved, and the Pillars of Heaven are astonished* ; and who, as he can do us the greatest Good, so can and may do us the greatest Hurt. And that because he having made our *Submission* to his Providence an indispensable Duty, upon the Breach of it, he is as well obliged by his *Justice*, as enabled by his *Power*, to *cast both our Souls and Bodies into Hell*. Therefore have we the greatest reason to be *afraid of him* ; and accordingly, *fear him*, yea, I say unto you, *fear him*, and acquiesce in his Dispensations. Nay, and should we be called *to resist* here below even *unto Blood*, yet may we not therefore despondingly draw back, but must cheerfully bear up and go on with other holy Persons, whom we have for Examples : with the Worthys mention'd in *Heb. 11.* with all the noble Army of Martyrs and Confessors, and particularly with the Saint of this Day, of whom Church-History gives us this Account.

That being at *Alexandria*, of which he was Bishop, in the time of *Easter*, when the Idolaters celebrated the Solemnitys of *Serapis*, he found himself surrounded with Dangers ; and therefore the rather betook himself to Prayer, and was more than ordinarily intent upon the Worship of the true God. But while he was thus divinely busy'd, the bigotted

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Heathens bent upon asserting the Honour of their *Idol*, seiz'd upon him with violent hands; “ * and
 “ having bound his Feet with Cords, dragg'd him
 “ thro the Streets and over the most craggy places,
 “ unto a Precipice near the Sea, and for that night
 “ thrust him into Prison; where his Soul was by a
 “ Vision erected and encouraged under the Ruins of
 “ his shatter'd Body. Early the next Morning the
 “ enraged Multitude renew'd the Tragedy, and used
 “ him again in the same cruel manner, until his
 “ Flesh being raked from his Bones, and his Blood
 “ run out, his Spirits fail'd, and he expired.” During which Tortures, it was remarkable, that he never let go his *Confidence in God*, but rather rejoiced, that he was *thought worthy* to suffer such things for the sake of Christ, and in view of an infinite *Recompence of Reward*. On which account perhaps it was, that our Church in her Wisdom pitch'd upon such Portions of Scripture for the Epistle and Gospel, and makes use of such a Collect this Day, as have a particular Reference to Constancy and Perseverance; intimating, that henceforth we ought to be no *more like Children, toss'd to and fro, and carried about with every Wind of vain Doctrine*: but that we continue in Love; and this to the End, that *his Joy may remain in us*, and that *our Joy may be full*. Therefore, says a judicious Writer, “ We keep this Festival in memory of St. Mark, to the end that we may learn, as well from his Example of *Patience*, as also from his heavenly Doctrine, to stand unshaken in our Profession, upon a firm Security: that when God tries his Servants with extraordinary Sufferings, he supplies 'em with a proportionate Assistance for their Support.” Accordingly when we our selves are threaten'd with the greatest *Dangers*, even when *Death* stares us in the face, nay and

* Of this see more in Dr. Cave's *Life of St. Mark the Evangelist*, p. 221, &c.

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we have before our eyes the Ensigns of Terrour, and all the Instruments of persecuting Malice: yet let not this make us flinch or *faint in Well-doing*; but let us be *stedfast and unmovable, always abounding in the Work of the Lord.*

And now, after having thus far treated of the *Fear* of God in general, and the particular Duty of *Passive Obedience* to the Divine Will, as flowing from it, and to which likewise the Circumstantials of my Text directly and immediately led me; I am here put in mind thence also to urge in the next place our *Active Obedience* to all the Will of God; a Tendency to which must necessarily follow from a serious *Consideration* of God: it being to the full as reasonable, upon the *Basis* of a right *Faith*, and in view of the Divine Perfections both absolute and relative, *actively* to obey the Almighty in whatever he commands, as *passively* to submit to him in whatever he inflicts. And thus may we again be said to be *afraid of him*, as this signifies, I told you before, the being endu'd with an Habit of *Religion* in general, and thence a Promptitude to do *the whole Duty or Concern of Man.*

But in order to see this distinctly, first let us *consider*, that God is *most perfect*, that he is supremely good in himself, and at once the Author of all that *Good*, which we enjoy or hope for; and surely then we cannot but *admire* his boundless Excellency, and think our selves oblig'd to *love* him.

Secondly, Let us also *consider*, that God is *Almighty*, that accordingly it is in his power either to reduce us into our first *Nothing*, or, if he otherwise thinks fit, to inflict an eternal and infinite Punishment upon the Transgressors of his Laws; and surely then we can't but be convinced, that we ought to *fear* and *dread* him, and that we are most highly concern'd not to provoke his Anger at us.

Thirdly, Let us *consider*, that this God is both *righteous* and *holy* in himself, and also a Lover of

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Holiness in us; and that whatever he requires at our hands, is for our own Good, and tends to promote our true Interest and Happiness: and surely then it cannot but create a mighty Pleasure in us to pray unto and praise him, to conform our selves to his Will, and to observe his righteous Laws.

Fourthly, Let us *consider*, that as all things depend upon the *Conduct* and *Government* of a most good and gracious God, he is both able and also willing to deliver us out of Miserys, and to redress all our Grievances; and surely this cannot but incline us to a sole *Reliance* and *Dependence* on him.

Fifthly, Let us *consider*, that God is most *wise*, and that he created Man for such Ends as are worthy of him, and suitable to the Facultys wherewith he endow'd him; and surely then it can't be question'd, that we are bound to pursue those Ends, for which we are design'd, in making a right and proper Use of that *Reason* and *Liberty*, which we have receiv'd, and in applying them to the Glory of him who gave them.

Now all these Acts of *Admiration* and *Love*, of *Adoration* and *Prayer*, of *Veneration* and *Fear*, of *Submission* and *Obedience*, of *Dependence* and *Trust*, of *Compliance* and *Conformity* to the original Intent of our Maker, are jointly compriz'd in what we term *Religion*: so that when we thus *consider* God, we find in this sense that we have the greatest reason to be afraid of him. So true is this of Seneca, *Deus colitur propter Majestatem eximiam singularemque Naturam*: God is therefore revered, worshipped, and obey'd, because of his excellent Majesty and incomparable Nature. " * The serious Belief and Consideration of " those unparallel'd Excellencys, which there are in " the Divine Nature, ought not, we see, to be terminated in mere Speculation, but must derive an

* To this purpose see Bishop Wilkins of the Principles and Dutys of Natural Religion, p. 176, &c.

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“ Influence upon the Heart and Affections ; it being
 “ natural for Men to proportion their Esteem of
 “ Things, according to that Worth and Dignity,
 “ which they apprehend to be in them. And there-
 “ fore that Being, which hath in it all possible Per-
 “ fections, may justly challenge all possible Esteem
 “ and Veneration as due to it ;” together with a
 Sequel of futable Actions and Demeanour towards
 it.

I might here enlarge upon the Particulars, which
 I have now hinted, and give some further Intimation
 of the Conformity they bear to the Lights both of
Reason and *Revelation* : but this being a Field too
 large to be run thro in the Compass of Time now
 allow'd me, I shall therefore single out and only in-
 sist upon the *Providence* of God ; which is that great
Sphere of Activity, wherein he displays all his other
 Perfections : and in this View I shall make it appear,
 that if we consider *God Almighty*, as vested with that
 noble Attribute, we can't then chuse but be inclined
 to *fear* and *serve* him. Now it cannot be ask'd
 with any Colour of Reason, *How doth God know,*
and can he see thro the dark Cloud? Job 22. 13, 14.
 Nor can it with any more Truth be affirm'd, that
thick Clouds are a Covering to him, that he seeth not ;
 and that *he walketh only in the Circuit of Heaven*. For
 most certain it is, that as there is a *God*, there is
 also a *Divine Providence* ; which constantly maintains
 a Correspondence and Intercourse between the *Creator*
 and the *Creatures* ; which continually preserves, pos-
 sesses, inspects and disposes of all things in this lower
 World, and is particularly concern'd in the Govern-
 ment of Mankind ; the very *Hairs of whose Heads are*
all number'd, that is, the most minute and inconsi-
 derable things belonging to *them*, are all taken notice
 of and cared for by God. Forasmuch as he in his
 infinite Wisdom, having first ordained them for an
 ultimate End or Happiness, therefore did not af-
 terwards abandon their *Reason* to *Chance*, nor bind
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up their *Freedom* by *Fate*: but he was and still is himself careful to direct and steer them, agreeably to their proper Nature, towards the Attainment of their determin'd End. Upon which account, when we consider God *Almighty*, surely we can't but be afraid of him.

But in order to see the Reason of this more plainly still, let us attend to and observe the following Particulars: that if God *inspects* and *governs* Mankind, it must then be suppos'd, 1st, That he has given to us some *Laws* and *Rules* for the Conduct of our Lives. 2^{dly}, That he takes a particular Cognizance of the good or ill Use we make of our natural *Reason* and *Freedom*, in assenting and consenting to or dissenting from those *Laws*, and in obeying or transgressing the *Rules* he has given us. And, 3^{dly}, That he resolves to maintain and make good the Sanction of them, and therefore to *punish* or *reward* us according to our *Works*.

1st, I say, let it be consider'd, that God, agreeably to our natural Powers of *Reason* and *Liberty*, has prescribed to us some *Laws* and *Rules* of our Conduct, shewing what we ought to pursue or avoid, in order to our present and future Happiness. In doing which, we shall soon perceive, that those *Laws* or *Statutes of the Lord* are perfect, converting the *Soul*, and making wise the *Simple*; and that in keeping of them there is great *Reward*, even at the present: and surely then we cannot in this View think much to be *Holy* and *Religious*, and to *fear* and *serve* God, if it were but for this reason, that herein we mightily *serve* our selves. How can we resist that awful Authority, which thus strikes in with our Interest, and goes hand in hand with our own Advantage?

And this especially considering, 2^{dly}, that God takes a special Notice of the good or ill Use we make of our natural *Reason* and *Freedom*, in obeying or breaking the *Laws* he has given us: forasmuch as *his Eyes*, saith *Job*, are upon the *Ways of Man*, and he seeth all his

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his Doings; Job 34. 21. His Eyes run to and fro throughout the whole Earth, and are in every place, beholding the Evil and the Good; 2 Chron. 16. 9. Prov. 15. 3. In which View, surely we cannot but endeavour to walk and behave our selves circumspectly, not as Fools, but as Wise; and to serve the Lord with Fear, and rejoice unto him with Reverence.

And this again the rather, *considering* also in the 3d place, that God cannot be suppos'd to gaze upon our Actions, only as an indifferent and an unconcern'd Spectator, but that he observes them with a most high and strict Regard, with the greatest Complacency or Detestation, and treasures them up in his all-comprehending Mind, until at length he *bring every Work into Judgment, with every secret thing, whether it be good, or whether it be evil. Eccles. 12. 14.* As in which Prospect, we should prove the greatest Enemies to our selves, should we not endeavour even for our own sakes to observe his Will, and so prepare our selves to appear at his Tribunal *without spot and blameless.*

From all which it follows, that the great Business of Religion, and our *Active* as well as *Passive Obedience* of God, are pointed out and enforced upon us from the Contemplation of him; so that with *Job, when we also consider God, we cannot in this sense but be afraid of him.*

The Ground of which Consequence again, may be set in a yet clearer Light, and thereby further confirmed to us, if we place one opposite before the other: for thus will it be more plainly seen, that *Consideration* must be a Cause of our being *holy and religious*, because we shall find quite another Effect to follow from *Inconsideration*, or a Neglect to think upon God, his *Attributes*, &c. this being undoubtedly a general Source of *Irreligion* and *Impiety*, nay of all that *Practical Atheism* and ungodly Living, which are now so rife and common in the World: where it is too often seen, that multitudes of Persons, however

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ever they profess, and this truly too, that they know God, yet do in Works deny him; being abominable and disobedient, and unto every good Work reprobate. Tit. 1. 16. And what conceivable Occasion can there be of their so contradicting their *Profession* by their *Practice*, but that they do not distinctly attend to the *Light*, that is before them: and which tho it might suffice to give them a right and clear *Knowledge* of God and their *Dutys*, yet not maintaining in their *Minds* a present actual *Sense* thereof, they make no *Use* or *Benefit* of it, but apparently live *without God in the World*, and are in effect *Practical Atheists*, that is, *Denyers of God in their Works*, however in *Words* they profess that they know him? So that tho indeed I own them to be endu'd with an *habitual Faith* and *Knowledge* of the Deity, yet every single Sin, which they commit, for want of a due *Attendance* to that *Light*, is an *Act of Infidelity* and *Atheistick Folly*: I say, for want of a due *Attendance* to that *Light*; for surely had Men at the *present* a lively *actual* *Sentiment* of that *Faith* and *Knowledge*, and sufficiently attended to consequent *Intimations* from them, then could they never bring themselves to look on Sin as eligible, and accordingly to will the *Commission* of it.

For did they but *actually* keep up this *Thought*, and with due *Application* consider, that there is such an awful Being as *God* in the *World*; a Being endued with all possible *Perfections*; able and willing to make his true and faithful *Servants* eternally happy, and to punish the disobedient and rebellious with eternal *Vengeance*: had they, I say, this filling *Thought*, in open, actual *View*, surely then (unless they could consent to the *Choice* of *Evil* as such, nay and of their own *Damnation* too) they would not yield to stain themselves with the *Guilt* of Sin and *Wickedness*. Here therefore plainly lies the *Case*: that in this they do not appear to act at all upon *Principles*, but being first blinded with *sensual* and
worldly

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worldly Lusts, and thence benumb'd with an habitual Impiety, they are at length unable, or at least unwilling, to raise their Minds to a steady *Contemplation*: and thus they gradually come, *not to care for God, neither is God in all their Thoughts*. Having depressed their rational Souls to that degree of *Stupidity* and *Folly*, as that, altho their *Understanding* suggests no such thing, yet they are ready to *say in their Hearts*, and secretly wish or fancy to themselves, that there is *no God*; then do they presume to live indeed, as if there were none. Having as it were divested themselves of the Character of *Men*, and suspended their *Reason* from thinking and *considering*, they come insensibly to forget the Almighty, and then to renounce their Allegiance to him. Having not reflected on the Nature of God and of themselves, nor on the narrow Dependence there is of the one upon the other; and consequently having no Evidence of *Reason* to determine their Minds and Wills, they lie at the beck of blind *Inclination* or *Humour*, either to hold fast or let go *Religion*. And thus when having no explicate or positive Grounds of their *Faith*, and withal a great many *Lusts* against it, no wonder then, if, upon the easiest Terms, they come to renounce it; no wonder, if the slenderest Shew of Probability makes them Infidels, and tolls them on, from *Ignorance* and *Folly*, to *Irreligion* and *Sin*.

In this Case, their *Faith* being over-ruled by their seeming *Interest*, whenever they fancy it their *Interest*, that there should be *no God*, they are ready enough to *believe* there is none; and consequently as soon as they grow up to that Measure of Impiety, as to need *Atheism* for a Refuge from their Consciences, they betake themselves thither in their own Defence, and endeavour, by a hardy Disbelief of God's *Being*, to shelter themselves from the Dread of his *Power*. And thus do they either entirely abandon *Religion*, or tho they may indeed have

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a Form of Godliness; yet this they retain only for their Credit or Convenience: whenas in their impious Lives and Conversation, their unjust and uncharitable Dealings, they plainly *deny the Power thereof*. And all this for want of Understanding, or considering the Principles of true Religion, the Dependance and Connection of its Doctrines, the admirable Contexture of its Parts, and the Reason and Evidence of the whole: all which must needs appear most rational, beautiful, and harmonious, if with attentive and unprejudiced Minds, Men would but consider, behold, and trace them from their Divine Original.

But instead of this, how *inconsiderate* do those Persons shew themselves, who to colour their Folly and Impiety, do cast this Slur upon true Wisdom and Religion: saying, that it is nothing else but *a mere Trick of State, invented to keep this lower World in Order*! For whoever he be, that dares affirm this, either does not think what he says; or if he does, yet he thinks without Reason and Ground. For did a Man really think that Religion, tho it were but a Cheat, yet is, as he in words declares, thus useful to the State; surely then for the sake of his own and the common Security, he would not make a Discovery of it (if in his Senses) nor prevent the good Effect it might have upon the People. Or supposing that he does think so, and withal is so weak as to discover his Thoughts; yet, I say again, that he thinks without Reason and Ground. Alas! he looks but on the Surface, does not consider nor dive to the bottom; and so no wonder, if in accounting for this Matter, he fall into Error and Mistake. He sees that Religion does indeed tend to support Society, and that Politicians imploy it for this end: but let him tell me (if he can) how it *first of all* came to be of this mighty Use. Did ever any Statesman pretend to lay the first Ground of Religion, and did he not find that already laid to his Hand? A general

Bent

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Bent to that Duty, with respect to God, and one Man towards another, which keeps up the Order of *Civil Government*, has in all Times and Places appear'd in all Men, that have *used* their *Reason*: which Bent indeed *Politicians*, both good and bad, having first observ'd; next, as to the actual Exercise of it, they have cunningly turn'd it to their own particular Purposes, and made it serve their secular Ends. But still, I say, as to the Original of this *first*, this *general* Inclination to *Religion*, whence can it be derived, but from that infinite *Wisdom*, which contrived our Nature, and so placed us in the World, as that without it we cannot subsist?

I thought it not amiss to make this Remark, for the sake not only of the *People*, but also of *Politicians* themselves; of those, who are Masters of *Ecclesiastick* or *Civil Prudence*, and privy to the Management of *Church* and *State*. Now these * Men appearing to sit as it were at the Helm of *Religion*, and to direct the Course of others, it may justly be wonder'd, why they themselves, if so be that it had any real Ground, yet are often observed to have the least share of that *Piety*, which they take upon them to prescribe to their Inferiours, and that they are generally found to be either *profane*, or at least *Dissemblers*. Does this so come to pass, as the too credulous *Vulgar*, too *servile Imitators* may imagine; because as *the Wisdom* of those Persons is proportioned to their *Greatness*, they can form and give out those Rules to others, which yet they see there is no Ground for observing themselves? No, far from it; but the main Reason seems to be this: such Men in a State of Superiority, even from a *Sovereign Prince*, to a leading *Parishioner*; from a

* Like those who said of themselves (apud Æschin. in Ctesiph.)
δεὸν τὴν ἡγεμονίαν τῆς θρησκείας ἡμῶν ἀπαρδεύοντων; Providence having committed to us the Government of Religion, &c.

chief

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chief *Prelate* to a *Country Priest*, perceiving indeed how much the Sense and Practice of *Religion* conduces to the Good of the Publick: but on one hand, they having been used in familiar Converse to talk of it irreverently, and to boast how they awe the poor People by this means; as on t'other, they having perhaps been early push'd on into Hurry and Business, and, either thro want of a *rational Catechism* in their Minority, or of Leisure-Intervals in their Manhood, not able to form distinct Ideas of the Grounds of *Religion*, nor to conceive the *Reasons* and *Doctrines*, however skilful they may be, as to the outward *Government* and *Discipline* of it, they seem, as it too often appears by their Carriage, to have fallen insensibly into this grand Mistake: that *Religion*, in its whole Design, is only a political Bridle, with which such *wise Directors*, as they fancy themselves to be, do prettily guide and govern *Fools*.

But alas, vain Men! Let them not hug themselves upon this Conceit; it being very easy to decide in the Case, which are the greater Cullys, *they* or the *People*. For tho herein they may indeed deceive the People, yet are they more grossly deceived themselves. I grant them, that *Religion* in their Hands is a very useful Instrument: yet, as I have said, they never form'd, but only were so lucky as to find it, and thereby to take Advantage of the Peoples Inclinations. And still 'tis obvious to determine, whether they themselves, by discarding all *Religion*, as fancying it to be entirely of their own Prescription; or they, who embrace and hold it in the gross, tho very much built upon and cumber'd with *human Inventions*, are most in the wrong. Seeing *Religion* (to omit here other Proofs of its Truth) is presupposed by *their* very *Policy*, as the prime Foundation, this stands upon; and those Maxims of *Righteousness*, on which *Government* depends, are certainly of as early a Date as our very Nature, and were not first

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first instituted by Men, but implanted in us by God. And if so, it follows, that they are of a necessary and universal Obligation, and that they bind *Politicians* themselves, in *Foro Conscientiæ* at least, as well as those, over whom they preside: and tho, for want of *considering*, Men heed it not, yet are they the principal *Basis* and Ground of all their *Civil Prudence*.

Well then might *Solomon* affirm, that *Righteousness exalteth a Nation*, Prov. 14. 34. and he may be supposed to have meant this, even in a natural way: as * *Righteousness* comprises in it the Sum of all *Religion*, and particularly the *social Duties*, as bottomed on the *Faith* and *Fear* of God. In which sense it must be look'd on to be the main Spring, that enacts human Laws, and maintains all the Bands of *Civil Society*. Therefore does *Plutarch*, by the mere Light of Nature, say, Τὸ μέντοι συνεκτικὸν ἀπάσης κοινωνίας καὶ νομοθεσίας ἔστιν, that *Religion is the Cement of all Community, and the chief Basis of all Legislative Power*. Nay, and that it is † *an easier Matter to build a City, without any Ground to found it upon, or in the open Air, than to settle and keep up Government without Religion, or the great Law of Righteousness*. Agreeably to which, a very || learned Divine of ours has well ob-

* The Original ΠΡΥ, saith Buxtorf, signifies immediately and expressly both Justice and Charity, which are the prime Heads of Social Duty. Accordingly the Seventy have rendered it Δικαιοσύνη, and the vulgar Latin, agreeably to all the other Versions, has it *Justitia*.

Ἐν ᾧ Δικαιοσύνη σύλλησθην πᾶς ἀρετὴ ἐστίν.

Justitia in sese Virtutes continet omnes.

Now *Justice or Righteousness* comprehends in it all the *Virtues*, says an Antient.

† Ἀλλὰ πόλις ἂν μοι δοκεῖ μᾶλλον ἐδάφους χωρὶς, ἢ πολιτεία τῆς περὶ θεῶν δόξης ἀναιρεθείσης παντάπασι, σύστασιν λαβεῖν, ἢ λαβεῖσα τηρεῖσθαι. *Plut. adversus Colotem. Oper. Francof. Tom. 1. p. 1125.*

|| *Bishop Stillingfleet, in Works, Vol. 1. fol. 351.*

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served,

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served, that “ altho the Reasons, on which *Religion* “ is grounded, be independent on *Civil Authority*: “ yet the Principles of *Religion* do really give so “ much Strength and Support to *Civil Government*, “ that none, who have a Kindness to the one, can “ be Enemies to the other; and they, who suspect “ *Religion* to be an Imposture, will be as ready to “ suspect all *Government* to be no better: the Consequence whereof will be nothing but *Barbarism* and “ *Confusion*.”

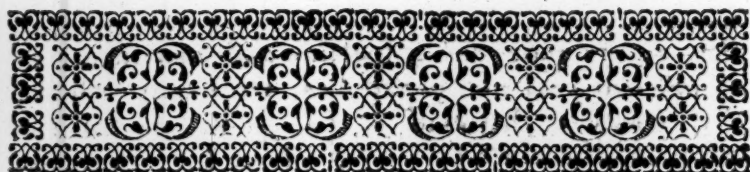
For prevention of which, I infer again from what hath been just now declared, as consequential to *Inconsideration*, that when, on t’other hand, we seriously consider *God*, the prime Object of *Religion*, as we shall then find, that he is infinitely perfect in himself, and, in reference to Men, that he is our *Creator* and *Preserver*, our *Lawgiver* and *Judg*: that on these Accounts, I say, we have the justest Ground, with holy *Job*, to be afraid of him, that is, to submit to and observe him as such. Accordingly in fact we see, that the wisest and the most judicious, the most considerate and disinterested part of Mankind, have always taken the Side of *Religion*, and been zealous Defenders of it. Whereas, generally speaking, they are only the rash and the unthinking, the loose and the debauch’d, that have been most of all inclin’d to *Infidelity*, and to say in their Hearts, that there is no *God*.

What then remains, but that in the Conclusion, I exhort you to consider and think upon *God*? Which I shall very briefly do, by reminding you of the Excellency of those two Effects, which, as we have seen, it happily produces: namely, a passive Submission to *God*’s Will, and an active Obedience of his Commands. The first of which is so highly excellent, that it comprehends and implies the Whole of what can be term’d our *Happiness* in this lower World: which is *Contentment* and *Complacency*, as well in what we suffer, as in what we enjoy here below,

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low, *under the Changes and seeming Chances of this mortal Life*: and this, because being well assured, that we are under the Inspection and Providence of an *infinitely good and perfect God*, we firmly believe, that whatever happens to us, is always for the best; and therefore do we *cast all our Care upon him*, as knowing that *he careth for us*.

And again, the second Effect of *considering the Almighty*, brings with it a *positive Delight and Satisfaction*, for the present; and insures to us a blessed Immortality for the future: inasmuch as the *Statutes of the Lord are pure, and rejoice the Heart*; and it may be experimentally found, that *Godliness is profitable unto all Things*, whether they concern the *Life which now is, or that which is to come*. So that having staid our Minds on God, and walk'd in the way of his Commandments, we shall here enjoy that *Peace, which passeth all Understanding*, and shall hereafter partake of that *Joy, which is unspeakable and full of Glory*. What therefore can more highly import us, than to *consider God*, in order to these Ends? To secure to our selves the greatest Interest both of this World and the next? To lay a sure Foundation of Tranquillity and *Peace* in our Minds, while we live; and the *Hope* of a Blessed and Glorious *Eternity*, when at the last we come to die? I mean, thro the all-sufficient Merits and Intercession of Jesus Christ; to whom with the Father and the Holy Ghost, be given, as is most due, all Glory, Worship, and Obedience now and evermore. *Amen.*



DISCOURSE III.

The Divinity and the Incarnation of Jesus Christ, &c.

A SERMON preach'd at *Christ-Church*
in *Canterbury*, Decemb. 21. 1711. being
the Feast of the Apostle *St. Thomas*.

A D V E R T I S E M E N T.

I Thought it proper to give the Reader notice, that, having left out the first Words of this Text, concerning the Time of the Son's being sent forth, I handled the Remainder of it more at large some Years before the present Date, in a Sermon to the University of Oxford, upon St. Peter's Day, 1706. which was afterwards printed under the Title of God incarnate, or the Word made Flesh, for Andrew Bell at the Cross-Keys and Bible in Cornhill. Herein I had a particular Eye to a Discourse, then lately published, touching the Descent of the Man Christ Jesus from Heaven, &c. in which many of the most considerable Texts, that assert or imply the Pre-existence, or rather the absolute Eternity of the Son of God, are, as I thought, and do still think, perverted

perverted and misconstrued: in that they are applied merely to prove an imaginary Pre-existence of our Saviour's human Soul, before the Time of his being incarnate.

On t'other hand therefore, I endeavour'd to give the right Exposition and true Sense of those Texts: and I stood ready then to have proceeded beyond that Specimen, in a further Vindication of them, and should accordingly have done it, had not several of my Superiours told me, they thought I had already said enough to overturn the opposite Hypothesis, and what had been hitherto advanced in favour of it; that therefore, with safety to the Church's Peace, I might lay down my Arms; and accordingly I did so, submitting to their Judgments.

However, soon after there came out against me a little Tract, entitled, A Second Defence of the Doctrine of the Man Christ Jesus his Descent from Heaven, &c. being an Answer to the pretended Confutation thereof, expressly level'd at the said Discourse, in a Sermon preach'd by Thomas Wise, B. D. &c. Printed for John Wyat at the Rose in St. Paul's Churchyard, 1707. Which Tract is annexed to a former Defence of the said Doctrine; the Author whereof was lately discover'd to be Mr. Emlin, a noted Unitarian: and that of the Second must, I should think, be one of the same stamp. But in this, whenas I could find no Argument to the purpose, and nothing else but abusive Words, I thought it most proper to neglect it.

What I now publish is concise and plain, and stript of all sort of Controversy. But if any one would see the Heads of it, referring to the Person of Christ, more fully and scholastically discuss'd, abetted and enlarged on, I refer him to the aforesaid Sermon: of the which I do not yet see reason to retract any Part or Passage; but rather to stand to and maintain the whole.



GAL. IV. 4.

But when the Fulness of Time was come, God sent forth his Son, made of a Woman, made under the Law.



OD, who in his Wisdom has appointed fit *Seasons for every Purpose under Heaven*, pre-ordain'd a proper Time for *sending forth his Son*, to redeem Mankind. This he foretold and pre-engaged himself to bring about, even from the *Fall* of the first unhappy Man: but before *it*, the World by some intervening Methods was to be predispos'd for embracing and receiving so unspeakable a Favour. And thus, when after a fitting Interval, that Business should be over; when Mankind should be previously qualify'd, and, agreeably to the Apostle's Phrase, as it were train'd and tutour'd up, for advancing above the *Mosaick Law*, to a more pure and manly Discipline: then was it predetermin'd, that the *Messias* should appear, and *make Reconciliation for the Sins of the People*. And accordingly thus in fact it came to pass, that when the Period of Years, prefix'd for it by God, was expired, and so *the Fulness of Time was come*; God sent forth his Son, made of a Woman, made under the Law.

In enlarging on which Passage, I shall,

First, Explain these Terms: *God sent forth his Son*.

Secondly, I shall confirm the Truth of what is here asserted in reference to the Sense of them: that *when the Fulness of Time was come*, God sent forth his Son.

Thirdly,

of JESUS CHRIST, &c. 55

Thirdly, I shall consider the *Conception* and *Birth* of the *Son of God*, in that he is here said to have been made of a *Woman*. And,

Fourthly, I shall take some notice, that with respect to the *Jewish Oeconomy*, he also was made under the *Law*, and subject to the *Mosaick Discipline*.

All which being done, I shall afterwards infer, from the *Doctrines* advanced, some *Rules of Faith* and *Practice*.

First then, I proceed to explain these Terms: *God sent forth his Son*. Now among us, who are chiefly conversant with *Bodys* or *sensible Beings*, to *send*, we know, signifies in common Speech, to order this or that Person or Thing to go or pass from one place to another. But was the *Son of God* sent, or did he move in this manner? Surely the *Son* being very *God*, or of the same *Nature* and *Substance* with the *Father*, who begat him, cannot be supposed to move any otherwise, than the *Father* himself does: that is, not with a Motion, like unto that of *natural Bodys*; leaving one Place or Term of Existence, where he was before, and passing to another, where he was not. Because *God* being *immense* and *infinite*, does actually fill the *Universe*, and is by consequence already every where, as well within as without the *World*.

But what we are to understand by *God's* coming into a place, is, that he therein some way or other visibly manifests his Presence, whether by some extraordinary Work, or by a Symbol and sensible Sign: as when he appear'd to *Abraham* and *Jacob* in the Form of a *Man*, and to *Moses*, in that of a *Burning Bush*. Accordingly, the sending forth of the *Son of God*, does not, in the Text nor elsewhere in Scripture, signify his changing of Place or Term of Existence, but only of Condition or Appearance. And so the Phrase denotes thus much; that *God the Son*, by the Good-pleasure of *God the Father*, was mani-

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fested to the World, by the *human visible Nature*, which he took upon him ; on which account, he is term'd by the Author to the *Hebrews*, Ἀπόστολος, that is, emphatically, *one sent forth*, Heb. 3. 1. And thus doth * *St. Chrysostom* expound the same, saying, τί ἔν βέλαι τὸ ἀποσταλῆναι, *What is the Meaning of the Son's being sent forth?* Why it is, he answers, ἀλλ' οὐκ ὡς οὐρανὸν διὰ σαρκὸς ἔλαμψεν, &c. *in that he became visible, shined forth and appeared to the World through human Flesh.* For, says he, † that *Mission*, or being sent forth, doth not import a *Translation* or *Removal* from Place to Place, but his *Presence* or *Appearance* manifested from the *invisible Godhead*.

Just so, when it is said of *the Son of God*, that also he *descended* or *came down* from *Heaven*, no more is meant by it, but that he, who dwelt before in that *Light*, which is inaccessible and undiscernible to mortal Eyes, was manifested to the World in human *Flesh*. And when again it is express'd, that || he *ascended up into Heaven*, the meaning is, that he then, who by his *Godhead* exists always every where,

* *S. Chrysost.* οὐκ οὐκ καὶ Μωυσῆος Ὁρατοῦ, &c. *Serm.* 5. *Oper.* *Par.* *Tom.* 2. p. 58.

† Ἡ γὰρ ἐπελὼν ἡ τὴν ἀπὸ τόπων εἰς τόπους μετάστασιν σημαίνει, ἀλλὰ τὴν ἐκ τῆς ἀορατοῦ θεότητος εἰς ἐμφανὴ παρουσίαν. *ibid.* See *St. Chrysostom* discoursing at large about the word sent, from *P.* 57, &c.

|| To this purpose *St. Chrysostom* again, τί ἔν βέλαι τὸ ἀναβαίνειν πρὸς τὸν πατέρα μῶ; εἰ γὰρ σὺν αὐτῷ ὁ πατήρ, διὰ τὴν ἀναβαίνειν, &c. *How is our Lord to be understood, when saying, I ascend unto my Father?* *John* 20. 17. For if the Father be already with him (as he says elsewhere, I am in the Father, and the Father in me, and therefore with me, *John* 14. 21.) why or how did he ascend to him? Why, that *Ascension* must be meant of his *Human Nature*; and this argues that our Lord assumed a *human Body*, but does not at all declare a *Separation* or *Difference* of *Divinity* in him and the Father. In a word, as when he was conversant in this World, he did not leave the Heavens, nor was then separated from the Father : so when he was taken up into Heaven, yet neither did he then leave this World, void of his Presence in it. *Ibid.* p. 59.

yet

of JESUS CHRIST, &c. 57

yet disappear'd on Earth, as to his visible *Manhood*: which took its flight to the Regions above, there to fix its Residence, until he comes the second time to *judg the World*: And let this suffice for explaining the Terms, *God sent forth his Son*.

I come now, *Secondly*, to confirm the respective Truth asserted in the Text, that, *when the Fulness of Time was come*, God sent forth his Son: that is, he did it at that very time, when, agreeably to the Divine Wisdom and Appointment, it had been foretold by the mouths of the Prophets, that the *Messias* or Saviour of the World should appear. Thus, for instance, *Jacob* prophesy'd upon his Death-Bed, *Gen. 49. 10.* that *the Scepter should not depart from Judah, nor a Lawgiver from between his Feet, till Shilo, or the Messias, should come*. And long after him, *Haggai* foretold, *Chap. 2. ver. 7, 8, 9.* that the *Messias* or Redeemer, whom he terms *the Desire of all Nations*, would appear, while the *second Temple* should be standing at *Jerusalem*: and that on this account *the Glory of the latter House would be greater than that of the former*. Agreeably to which, not much above four hundred Years before our Christ's Appearance, *Malachi* prophesy'd, *Chap. 3. ver. 1.* that *the Lord, whom the Jews then sought for, even the Messenger of the Covenant, whom they delighted in, would suddenly come to his Temple*. From which Predictions it is plain, that the *Messias* was to be sent forth, during the Force both of the Civil and the Ecclesiastick Polity of the Jews: and accordingly, I say, that when *Christ Jesus* came into the World, the Jewish Polity or Government at once in Church and State, is well known to have continu'd. But soon after that, even before that very *Generation pass'd away*, it was, as he himself had foretold, in both respects entirely destroy'd. For no longer than about seven-and-thirty Years after his Crucifixion, the Scepter and the Lawgiver were taken from the Jews;

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Jews; and not one Stone of their Temple, or Church, was left upon another. Ever since which fatal Overthrow, because they would not know the Time of their *Visitation*, would not accept Christ Jesus, as the promis'd Saviour of the World, they have been a standing Monument of the Divine Displeasure; have not been able either to rebuild their Temple, or re-unite their State: but have been dispers'd as Vagabonds over all the Earth; and living in Exile and Contempt to this very day, they are every where subject to the Laws of Strangers.

Wherefore, to omit other Instances of Prophecys concerning the *Messias*, the exact Agreement between those I have alledg'd, and the Events fulfill'd in our Christ, does justify the Truth of the former by the latter, and plainly prove, that he is the very Saviour promis'd to the World. Inasmuch as, till his Appearance, the *Messias* foretold, as is own'd on all hands, was, not sent: but then, besides that our Lord appeared, vested with all the other Qualitys, peculiarly ascribed to the *Messias*, it was moreover the very Time prefix'd for his Coming by the *Prophets*; and accordingly the *Jews* themselves were then in earnest Expectation of their Saviour and Deliverer. Therefore did *Malachi* term him, the Lord, whom the *Jews* then sought for; and said that, accordingly as they expected, he would suddenly come to his Temple.

Hence it was, that, as our * Lord had foretold, and as † *Josephus* himself informs us of the Facts, many *Impostors* started up about the Time of Christ's Appearance, pretending to that Character; and || he

* Mat. 23. 23, 24, 25, 26.

† Antiquit. Judaic. Lib. 18. c. 1, 2, 7, 12. & Lib. 20. c. 2, 6. & De Bell. Jud. l. 7. c. 31.

|| Τὸ δ' ἐπαύσαν αὐτὸς μάλιστα πρὸς τὸν πόλεμον, ἦν χρησμός ἀμφι-
βολος, ὁμοίως ἐν τοῖς ἱεροῖς εὐρημένος γεγραμμένος, ὡς χεῖρ ἢ χαλερὸν
ἐκείνον, ἀπὸ τῆς χάριτος τῆς αὐτῶν ἀρξῆς τὸ οὐκ ἐκείνης. *Joseph. de Bell.*
Jud. lib. 7. c. 12.

delivers

delivers it as his Opinion, that the main thing which incited the Jews to make war with the Romans, was a doubtful Prophecy, as he terms it, found in the Holy Scriptures, that at that season, one of their Country would become Monarch of the whole World. A mistaken Notion they had, it seems, entertain'd of the *Messias's* Character and Office: tho as to the Time of his Coming, they were right.

Hence also it is likely, that the Heathen World were apprized of the same thing; (and *Vespasian*, with * others, applied it to himself) in that, as *Suetonius* and *Tacitus* inform us, an † antient and constant Tradition had obtained throughout the East, from what was contain'd in the Books of the Priests, that in the Fates it was decreed, that about that time, some, who should come from Judæa, would obtain the Dominion or Government of the World. *Judæi ad se trahentes, rebellârunt*, saith *Suetonius*, the applying of this to themselves by the Jews, occasion'd them to rebel. Nay, so very confident were they still of it, when at the very brink of Ruin, that even then they expected a Deliverer; and saith *Tacitus*, *Pauci in metum trahabant*, not many of them were terrified at the Prodigys and Signs of their impending Ruin.

Wherefore it is plain, that had the Jews themselves but stood to their former Principles, and withal entertain'd a right Notion of the *Messias*, they must needs have acknowledg'd, that the Fulness

* So *Josephus* says of the Prophecy, ἐδήλω δ' ἄμα τὴν αἰῶνα πασαν τὸ λόγιον ἡγεμονίαν, &c. that it only referr'd to the Empire of *Vespasian*, who was made Emperor in Judæa; *ibid.* And so *Suetonius*, *Id de Imperatore Romano*, quantum Eventu postea patuit, prædictum, &c. This, as it afterwards appear'd from the Event, was foretold of the Roman Emperor. In *Vita Vespas.*

† Percrebuerat Oriente toto vetus & constans Opinio, esse in Fatis ut eo tempore Judæa profecti rerum potirentur. *Suet. ibid.*

Pluribus Persuasio inerat, antiquis Sacerdotum literis contineri, eo ipso tempore, ut valesceret Oriens profectique Judæa, rerum potirentur. *Tacit. in Histor. lib. 5.*

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of Time being then come, our *Christ*, who then appear'd, having at once all the other Propertys of the *Messias*, was indeed the true *Messias* or *Son of God*, sent forth by him in that *Fulness of Time*: who having lived and died for our *Sins*, and risen again for our *Justification*; having acquitted himself of his *Trust*, and finish'd the *Work* for which he was sent, retired then from *Earth* to *Heaven*; there to be glorified again with the same *Glory*, which he had with *God the Father*, before the *World* was.

Having said thus much of the *Time*, when *God the Father* sent forth his *Son*, I come now,

Thirdly, To consider the *Conception* and *Birth* of this *Son of God*: in that the *Text* says, he was made of a *Woman*, that is, he was cloth'd with *Flesh* in the *Womb* of a *Virgin*, thro the *Operation* of the *Holy Ghost*, continu'd there, till the usual time of bringing forth, and then broke out as a *Giant*, joyful to run his *Course*. The same is declared by *St. John* and *St. Paul*, *John* 1. 14. 1 *Tim.* 3. 16. the one of them telling us, that the *Word* was made *Flesh*; the other, that *God* was manifested in the *Flesh*; only my *Text* is particular in this, it saying, that he was made of a *Woman*, not simply born: to denote, that he was conceived and formed out of the *Flesh* of a *Woman* only, and not of a *Man* in conjunction with her, as other *Children* are. And had it in fact been otherwise, the *Apostle* would then more properly have said that he was made of a *Man*. With this agrees the early *Promise* of the *Messias*: that the *Seed of the Woman* should bruise the *Serpent's Head*; *Gen.* 3. 15. Where, as also in the *Text*, the word *Woman* is put emphatically to signify the *Sex*, and not in general the *Human Nature*.

Thus are we then assured, that in the *Fulness of Time*, the *Word* was accordingly incarnate, that the *Son of God* was really conceived in the *Womb* of a *Woman*; tho not after the *Manner* of *Men*, not by the
the

of JESUS CHRIST, &c. 61

the common Way of Human Generation or Propagation: "but by the powerful, singular, invisible, immediate Operation of the Holy Ghost, where- by a Virgin was, beyond the Law of Nature, enabled to conceive; and that, which was conceived in her, was originally and compleatly sanctify'd." This is what had been foretold not only by an appearing Angel, *Luke 1. 35.* but long before that, as some have thought, by the Prophet *Ezekiel*, saying, *Then he brought me back the Way of the Gate of the outward Sanctuary, which looketh toward the East, and it was shut. Then said the Lord unto me, this Gate shall be shut, it shall not be opened, and no man shall enter in by it: because the Lord God of Israel hath enter'd in by it, therefore it shall be shut. Ezek. 44. 1, 2.* Which Words * *St. Austin* has taken in a mystical sense, and given us this Commentary on them: "What does this mean, that the Gate in the Lord's House is shut, but that *Mary* shall be for ever pure? And what does this mean, that no Man shall enter in by it, but that *Joseph* shall not know her? And what does this mean, that only the Lord goes in and out by it, but that the Holy Ghost shall make her to conceive, and the Lord of Angels shall be born thro her Womb? And what does this mean, that it shall be always shut, but that *Mary* was a Virgin before and at her bringing forth, and shall be so for ever after it?" Agreeably to which, *Origen*

* Quid est Porta in domo Domini clausa, nisi quod Maria erit semper intacta? Et quid est, quod Vir non pertransibit per eam, nisi quod Joseph non cognosceret eam? Et quid est, quod solus Dominus ingreditur & egreditur per eam, nisi quod Spiritus Sanctus imprægnabit eam, & Angelorum Dominus nascetur per eam? Et quid est, quod clausa erit in æternum, nisi quod Maria Virgo est ante partum, Virgo in partu & Virgo post partum. Which Application of the Passage is countenanced by Bishop Pearson, in his Exposition of the Creed, Artic. 3. p. 173.

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cries out ; “ * O wonderful Favour ! O unspeak-
 “ able Bounty ! O inexpressible Mystery ! &c. Who
 “ ever heard of the like ? How could it ever be,
 “ that the same should be both a Virgin and a Mo-
 “ ther ? A Virgin, I say, in her conceiving and in
 “ bringing forth, and after bringing forth a pure
 “ and undefiled Mother of the only-begotten Son
 “ of God, our Lord Jesus Christ ; who is in Heaven
 “ by his Divinity in the Bosom of the Father, and
 “ on Earth by his Flesh in the Bosom of his Mother ;
 “ who was begotten in Heaven of a Father without
 “ a Mother, and begotten on Earth from a Mother
 “ without a Father. This is the Novelty foretold
 “ by *Jeremiah*, saying, *The Lord hath created a new*
 “ *Thing on the Earth, a Woman shall compass, or en-*
 “ *close, a Man.* Jer. 31. 22.” “ That *new Creation*
 “ of a Man is therefore *new*, and therefore a *Cre-*
 “ *ation*, because wrought in a Woman only without a
 “ Man. Which Interpretation of the Prophet, says
 “ our Learned † Bishop *Pearson*, is antient, literal,
 “ and clear ; and whatsoe’er the *Jews* have invented
 “ to elude it, is frivolous and forced. For while they
 “ force the Phrase of *compassing a Man*, in the latter
 “ part of the Prediction, to any thing else than
 “ *Conception*, they do not only wrest the Scripture,
 “ but contradict the former part of the Promise ;
 “ making the *new Creation* neither *new*, as being
 “ often done ; nor a *Creation*, as being easy to per-
 “ form.” Which thing however was thought not

* O magnæ admirationis Gratia ! O inenarrabilis Suavitas ! O ineffabile Sacramentum ! &c. Quis unquam audivit talia ? Qui unquam potuit fieri, ut Virgo esset & Mater ? Virgo, inquam, in conceptu, Virgo in partu, & post partum immaculata Mater & incorrupta Mater unigeniti Filii Dei Domini nostri Jesu Christi ; qui est in Cœlis secundum Divinitatem in sinu Patris, & est in Terris secundum Carnem in sinu Matris ; in Cœlis de Patre sine Matre generatus, & in Terris de Matre sine Patre generatus. Hæc est illa Novitas Hieremias Vaticinio pronunciata, &c. *Orig. in Luc. 1. 27, &c.*

† In Exposition of the Creed, Art. 3. p. 171.

only

only hard, but impossible even by the *Virgin* her self: but a Solution of that Difficulty was given by the Angel *Gabriel*, saying to her; *The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee; therefore also that Holy Thing, that shall be born of thee, shall be called the Son of God.* Luke 1. 35. that is, from having the Human Substance sanctified by the Operation of the Holy Ghost, and thereby fitted to become one Person with the *Λόγος*, or the eternal *Word*. And therefore has the *Virgin-Mother* been rightly enough term'd in the *East* and *West*, Θεοτόκος and *Deipara*, as having brought forth that Human Nature, which being join'd in Unity of Person with the Divine Nature, is consequently the Son of God, and to be so called.

This is the Import of what *St. Paul* would give us to understand in the Text: while in saying, that the *Son of God* was made of a *Woman*, like as *St. John*, that he was made *Flesh*, he plainly intimates, that in him the *Godhead* was so join'd in Unity of Person with the *Human Nature*, which he took upon him, as that he, the *Son of Man* too, who was born of a pure *Virgin*; who lived and died in *Judea*, and now reigns above the Stars, is, in one and the same Person, both *God* and *Man*; eternal and co-essential with the *Father*, altho in *Time* made of a *Woman*. For had he but barely dwelt in that *Flesh*, like as the *Godhead* did in the *Apostles* and *Prophets*, by a continual Efficacy and Presence of the *Divine Grace*, then could it not have been truly said, that he was made of a *Woman*, or made *Flesh*: but only that he came and abode in *Flesh*, or in a distinct Person, made of a *Woman*.

Wherefore it is evident, that in him, whom the Text speaks of, we must, on account of a wonderful Union of *Divinity* with *Humanity*, needs acknowledge the Nature and Propertys at once of *God* and *Man*; who in conjunction do make up one *Christ*. And this indeed is what the Design of his Office, as such,

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such, or the great Purpose, to which he was *anointed*, required him to be: forasmuch as none else but a Person of that double Character, could both be capable of laying down his Life, and withal whose Life could be of so much Value, as to compensate and atone for the Sins of Mankind. Accordingly what the *Design* of his *Mission* required that the *Christ* or *Messias* should be, that again the Prophecys of the Old Testament foretold, he would be. Thus, for instance, *Isaiah* declares his true *Name* to be, *Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace*. Isa. 9. 6. Which glorious Titles can truly be apply'd to none else but God. On t'other hand, *Moses* calls him the *Seed of the Woman*, and foretells, that God would *raise him up from among his Brethren*, Gen. 3. 15. Deut. 18. 15. And with them agree the succeeding Prophets, who do all derive his future Generation from the Stock and Lineage of *David*: which plainly shews, that he was also to be *Man*. And in short, that he was to be both *God* and *Man*, in the very same Person, appears at once from these Words of *Isaiah*: *Behold! a Virgin shall conceive and bear a Son, and shall call his Name Immanuel; which is, being interpreted, God with us*: at once the *eternal God*, and yet in *Time made of a Woman*, Isa. 7. 14. And moreover, what the Office and Character of the *Messias* required that he should be, and what the Old Testament declared he would be, that same also the *New* affirms, that he, whom we call *the Christ*, was, is, and always will be: which is to say, that *the Man Christ Jesus* is at once *God blessed for ever*.

This Point I have the rather chosen to insist on, because indeed I take it to be the principal Hinge, on which the Whole of *Christianity* turns: and therefore no wonder, that the Holy Spirit hath been so copious in suggesting it to us. Insomuch that I scruple not still to affirm (after all the bold Contradictions, which some have made against it in this as well as former

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former Ages) that no one Truth is more clearly set forth, or more plainly implied and supposed, throughout the *New Testament*, and the purest Christian Antiquity, than the *eternal Godhead* of *Jesus Christ*; who in the *Fulness of Time* was sent forth, and made *Man* for us and our *Salvation*.

This is fairly deducible from the Confessions of *St. Peter* and *Nathanael*: *Thou art the Christ, the Son of the living God*, Mat. 16. 16. And, *Rabbi, thou art the Son of God, thou art the King of Israel*, John 1. 49. Also from these, to the same effect, of *Martha* and the *Centurion*: *I believe, that thou art the Christ, the Son of God, which should come into the World*, John 11. 27. And, *Truly this Man was the Son of God*, Mark 15. 39. To which agrees the Testimony of *John the Baptist*: *I saw and bare Record, that this is the Son of God*, John 1. 34. The *Divinity*, I say, of *Jesus Christ*, is fairly deducible from these Declarations made: which are recorded in Holy Scripture, as carrying in them and built upon well-grounded Truth. Forasmuch as the *true Son of God* must needs be of one and the very same *Substance* with him who begat him, or whose *Son* he is; and consequently *God*, in as true and proper a sense, as the *Person* of his *Father* is. So the Jews themselves understood the Phrase; when upon his having call'd God *his Father*, and therein imply'd himself to be *the Son of God*, they tax'd him with *Blasphemy* in this Return: that *he being a Man, made himself God*, John 10. 33. they taking the *Son of God* to import his being *truly God*. As to which, if they had at all err'd, surely our Saviour in a matter of such moment, and for the honour of God, nay and at once to clear and free himself from Censure and Trouble, would not have failed to correct or contradict them: saying, he was wrong'd exceedingly by them in so false an Inference; and thus, no doubt, he would have *travers'd the Indictment*, and refell'd the ill-grounded Crimination, by plainly confessing that he was not, nor

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did at all pretend to be *truly God*; like as *John Baptist* ingenuously own'd, to those who barely ask'd him, that he *was not the Christ, or the Son of the living God*, John 1. 20. and *St. Paul* and *St. Barnabas*, to the *Lystrians*, who would have paid Divine Honour to them, that they themselves were but mere *Men, of like Passions and Infirmitys with them*, Acts 14. 15. But so far, do we find, was our Blessed Lord from doing this, that, letting the Expression pass on as right and understood so alike on both sides, that in calling God his *Father*, he *made himself God*, he proceeded to justify that Application; endeavouring only by the way to "take off" the Edge of their Malice towards him, by telling "them, that according to the Grounds of their own Law it was no such heinous or unpardonable Crime, even for mere Men to call themselves by the Name of God:" and so he still argues *ad Homines à fortiori*, at ver. 34, 35. that surely he might univocally and truly claim to himself the Name of *God*; whenas they themselves did not stick to give it to those, who confessedly could but in an equivocal, and not in a real sense be called so. And again to make out and convince the *Jews* of that, he appeals to the Works, which he did, the Works of the Father, which must therefore bear witness of him, because they were such as none but God himself could do, ver. 37, 38. Wherefore as he did them, he made it appear, and they had all the greatest reason to believe and know, that he *was in the Father, and the Father in him*; like as he had said a little before, *ἐγὼ καὶ ὁ πατήρ ἐν ἑαυτοῖς*, *I and my Father are one*, ver. 30. In which Assertion, as the word *ἐαυτοῖς*, *are*, in the plural Number implies *Christ Jesus* and the *Father* to be two distinct Persons or *Subsistences*, as the mutual In-being of the *one in the other* also does: so at once the word *ἐν*, *one*, in the neuter Gender signifies likewise, that they are *one Thing, one Being or Substance*; that is to say, *one God*. And had our Lord not really meant

meant so in an absolute sense, it may be supposed, that he would not then have named himself, as he does, indifferently and without scruple, before the *Father*.

Again, that our *Saviour* so meant, and that the *Jews* so understood him, is likewise plain from another Instance, whereby he endeavour'd to prove himself to be the true *Messias*, and consequently the *Son of God* as well as *Man*, Mat. 22. 42, &c. Where he having propos'd this Question to the *Pharisees*, *What think ye of Christ, whose Son is he?* They say unto him, the *Son of David*. He saith unto them, how then doth *David* in Spirit, or as then guided by the infallible Inspiration of the *Holy Ghost*, call him *Lord*, saying, *The Lord said unto my Lord, sit thou on my right hand, till I make thine Enemies thy Footstool?* If *David* then call him *Lord*, how is he his *Son*? That is, if he be *David's Son*, and by consequence a *Man*, how can he at once be *Lord* or truly *God*? For thus it is certain, those *Jews* understood him, and therefore were puzzled at that Question; insomuch that no *Man* was able to answer him a Word, &c. ver. 46. To the which however the Answer had been obvious and easy, had they but rightly understood the * real

* That the *Messias* or *Christ* was to be both *God* and *Man*, St. Justin Martyr proves at large in his Dialogue with Trypho the Jew, from the antient Prophecys concerning him: and that many of the Hebrew Doctors were sensible of it, is abundantly made out from their Writings by the Noble Philip de Mornay, in *De la Verité de la Religion Chrestienne*, Chap. 28. tho it seems about the time of our Lord's Appearance, the *Jews* were generally sunk into the gross Notion of a *Messias*, that should be an earthly King, and Deliverer of them by Force of Arms from the Power of their Enemies: a *Cyrus*, an *Alexander*, a *Cæsar*, or the like. For maintaining which Character, and effecting which Purpose, they did not dream of his being any more than a *Man*. Nil itaque mirum si talia de *Messia* cogitantes Judæi, Divinam in ipso Naturam nullam agnoverint, says Bishop Bull, in *Judic. Eccles. Cath. de Necessitate credendi quod J. Christus sit verus Deus*, Cap. 1. pag. 12. Ed. Grab.

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Character of the *Messias*, as deliver'd in the Old Testament, and as believed in by many others of the more discerning *Jews*, that he was to be *God* as well as *Man*. Whence it is, that in the New Testament he passes indifferently under the Titles of *the Son of God* and *the Son of Man*; tho out of Humility indeed, and for other reasons, he stiled himself most commonly by the latter. In which Case, each of them however must be supposed to denote the *God-Man*, as a distinguishing Mark of either *Nature* in the same *Person*: just as when it is said on one hand, that *God purchased the Church with his own Blood*, Acts 20. 28. and on t'other, that *there is but one Mediator, the Man Christ Jesus*, 1 Tim. 2. 5. both these Instances must be interpreted of the *God-Man*; neither *God*, as such, being any way capable of dying; nor *Man*, as such, or by himself, being capable of bearing the part of a *Mediator*. In that sense our Church prays to him, in her Litany, and this without *Idolatry*, by the Name of *the Son of David*: because, with our Lord in the *Querys* before cited, and with his Expositor * *St. Austin, Filium Hominis eundem dicimus, quem Filium Dei*; we take the *Son of Man* in the Concrete of the *Person* to be indeed *the Son of God*. And so must Christ be understood, when saying of himself, *Even the Son of Man, who is in Heaven*, John 3. 13. altho the *Manhood* was not yet advanced thither, and he could be then present in Heaven, no otherwise than by his *Godhead*. Accordingly must he there be taken to suppose his *Person* at once both *God* and *Man*; and so what was in words ascribed to the latter, yet might and was to be understood precisely of the former.

To confirm us yet further in which Faith of the Son of God, we find *St. Paul* expressly calling him, *God, our Saviour*, Tit. 1. 3. & 2. 10. that is, *Christ Je-*

* S. Aug. in Ep. 174.

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Jesus our Saviour, who is God, or, as he himself expounds it elsewhere, Christ Jesus our Lord, the Blessed God, 1 Tim. 1. 11, 12. Agreeably to which, St. Peter also tells us, that he and others had obtain'd Faith, thro the Righteousness, ἡς Θεοῦ ἡμεῶν καὶ σωτηρίας Ἰησοῦ Χριστοῦ, of our God and Saviour Jesus Christ, 2 Pet. 1. 1. And if we receive the Witness of Men, the Witness of God is yet greater: when, as the Author to the Hebrews observes, Heb. 1. 5. from Psal. 2. 7. the Father himself says thus to the Son, Thou art my Son, begotten by me, that is, of my own very Divine Substance, and consequently very God. The which he plainly declares, thus saying to him again, Thy Throne, O God, is for ever and ever; and a Sceptre of Righteousness is the Sceptre of thy Kingdom, Heb. 1. 8. from Psal. 45. 6. And, Let all the Angels of God worship him, Heb. 1. 6. from Psal. 97. 7. And, Thou, Lord, in the Beginning hast laid the Foundation of the Earth, and the Heavens are the Works of thine Hands. They shall perish, but thou remainest; and they all shall wax old, as doth a Garment, and as a Vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy Years shall not fail. Heb. 1. 10, 11, 12. from Psal. 102. 25, &c. Yet after all, does Infidelity arise in our Hearts, or do any of us still doubt, whether Christ Jesus being a Man, is at once also God? Methinks it may satisfy any reasonable Person, that God, who certainly can do, nay and who continually does, what we cannot comprehend; that God, who knows infinitely more than we know, and who has actually made known more than we could otherwise have known: that God, I say, has directly asserted the Divinity of the Son of Man, and confirmed this Assertion, by setting to it his own broad Seal, and doing those Works in favour of it, which none but he himself could do, altho indeed the thing it self be still a Mystery, in that he has left the Manner of the Personal Union unexplained.

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But here, to the singular Honour of St. *Thomas*, be it spoken and remember'd by us this Day, with reference to the aforesaid grand important Truth, that he was the very first Person in the Gospel, that absolutely and expressly confess'd *Christ Jesus* to be *God*. He indeed for a while was providentially permitted to be doubtful of the Truth of *Christ's Resurrection*: but when at length he was indulged the Satisfaction of a sensible Demonstration thereof; to wit, that the same *individual Person*, whom he had attended before his Crucifixion, whom he had observ'd to deliver such *Doctrine*, as never *Man* spake, and to effect such mighty *Works*, as none less than *God* himself could be suppos'd to do; and who had promis'd, as a further Proof of his Divine Character, and of the Truth of whatever else he had preach'd or taught, that he would *rise from the dead the third Day*: I say, when our Apostle was fully assured, by seeing his crucified Master's *Hands* and the *Print of the Nails*; and by putting his *Finger* into the *Print of the Nails*, and thrusting his *Hand* into his *Side*, that this same Person was risen again: having thus seen, thus felt and found the *very Man*, he was at once convinced of the *very God*, and satisfied by this finishing Stroke, that both these were conjoin'd in *Unity of Person*; his Reason now most justly inferring, that he, whom his outward Senses told him was his *Lord* and *Master*, must at once be a *God Omnipotent*, as having been able to rescue himself from the Power of *Death*, and come to *Life* again.

And thus, when his scrupulous Incredulity was on a sudden baffled, with what Variety, what Hurry of Passion was he straitway seiz'd! With what *Horror*, what *Shame*, what *Sadness*! Of what a complicated Fault, thought he, have I been guilty! I, who had then very evident Proofs of the *Veracity* and *Divinity* of my *Blessed Master*! That I should distrust the *Truth* of his *Word*, or call in question his *Resurrection*, who had so often seen his other *Miracles*,

racles, &c. But still on the other hand, knowing that *he*, who suffer'd him to be thus far tempted, yet was a *God of Mercy and Comfort*, and even now shew'd Pity towards his Infirmary : as condescending to resettle his stagger'd *Faith* by *Sense*, and tenderly bidding him *feel* his very Wounds, and thereupon no longer to be *faithless*, but *believing* ; how then was he solaced and cheer'd at this ! How did the Thoughts of it out-balance the Motives of his Grief and Dread ! And instead of these Emotions, how was he at once inspired with humble Reverence and Love, with strong Confidence and Joy, that now he was beyond all doubt secured, that he had found the true *Messias*, and still kept up an Interest in *him*, the *Lord of Glory* ! This help'd to recollect and raise his troubled Spirits, to recover him from the Amazement which he had been under ; and gave him so much Presence of Mind, as that, all on a sudden, he made this awful Acknowledgment, this short but full Abridgment of his *Creed* : *My Lord, and my God !* John 20. 28.

Whereupon * *St. Chrysostom* has brought him in thus further amplifying : ἡλκύνοντο τὸ σῶμα, καὶ τὴν ψυχὴν, &c. *I felt his Body with Joy and with Fear : with Joy, that I had found the Lord ; and at once with Fear, because I had affronted him. With my Fingers, which had touch'd his Body, I soon pull'd open the Eyes of my Soul, and so exerted a double Operation. I reach'd, I saw, and I held his Body with my Hand ; but with my Soul I felt the God, &c.* ἐβόησα τὸν υἱόν, ἐκπληγὴς, ὁ κατέλαβόν, whereupon I cried out, as being astonish'd at what I had discover'd and laid hold of : *My Lord and my God !* For now did I no where see the *Servant* ; the humble *Form of the Man* did not now appear ; even this was now so glorify'd, as that the *Human Nature* shined with a Lustre, exceeding that of its very self ; and

* *S. Chrysost.* in *Serm.* in *S. Thom. Apost.* *Oper. Par. Tom. 6.* pag. 326.

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the Rays of the Godhead darted forth, and were conspicuous. But still, καὶ δὴ δύο νεμένων ἀεγγμάτων, ἐν ᾧ τὸ θεο-
 συνέμενον θεόσωπον, even while two Things or two Natures,
 the Divine and the Human, were understood to be in him,
 yet was there but one adorable Person.

So is the Confession of St. Thomas, agreeably to
 the Sense of my Text, expounded by St. Chrysostom ;
 as if he had said in these Words of St. John : That
 which was from the Beginning, which we have heard,
 which we have seen with our Eyes, which we have look'd
 upon, and our Hands have handled of the Word of Life
 (for the Life was manifested, and we have seen it, and
 bear witness, and shew unto you that eternal Life which
 was with the Father, and was manifested unto us) that
 which we have seen and heard, declare we unto you.
 1 Joh. i. 1, 2, 3. And again in propagating and
 transmitting this Faith to others, did St. Thomas make
 amends for his own late Infidelity, endeavouring by
 a double Diligence about it, as much to outstrip his
 Fellow-Disciples, as for a while he might seem be-
 hind them. Thus did he eagerly run forth, even to
 the remotest Parts of the World, preaching Christ
 Jesus, as his Lord and his God, to the Parthians,
 Medes, Persians, Carmans, Hyrcanians, Bactrians, In-
 dians, &c. nay, and as a * Greek Father wittily
 speaks, Θωμᾶς διὰ βαπτίσματος λευγαίνει τὸς Ἀιθίοπας, St.
 Thomas by baptizing them into that Faith of Christ,
 wash'd even the Ethiopians white. And let this suffice
 to have said of the Son of God, as such, and at once
 as made of a Woman.

Fourthly, The time now calls me to speak very
 briefly of an outward Circumstance of his being so,
 in that the Text adds, that likewise he was made
 under the Law : that is, he was subject to the Dispen-
 sation and Discipline of Moses ; as on the contrary,

* S. Chrysost. in Sermon. in 12 Apost. Tom. 6. Oper. Par. p. 321.
 by

by those, who are said to be *without the Law*, are meant the *Gentiles*: not that these were absolutely without all *Law*, but only without that of *Moses*, which is, in the *New Testament*, by way of Eminence, term'd *the Law*. Now to this *the Son of God* was subject, tho not in point of necessary *Duty*, but by a voluntary Act of prudent *Charity*: that so he might prevent the Scandal, which the *Jews*, among whom he was conversant, might otherwise have taken at his Ministry. Agreeably to which, elsewhere we read, that *lest he should offend them*, he also vouchsafed to pay *Tribute* to the *State*, and the *Didrachma* to the *Sanctuary*, to receive *Circumcision* in his Body, to eat of the *Pascal Lamb*, to keep the *Sabbaths*, &c. from all which *Rites* and *Ceremonys*, he, the *Lord of all things* and *Administrator* of the *New Covenant*, was undoubtedly free, by the *Prerogative* of his *Divine Nature*, and the *Office* even of his *Human Nature*; but yet, upon other Considerations, he, of his own free Will, was made under the *Law*; to redeem those that were under the *Law*, that they might receive the *Adoption of Sons*.

Thus I have survey'd the Contents of my short, but copious Text; the Parts whereof I have distinctly cleared and confirmed: which being thus understood and digested, may enable us to give a *Reason of the Hope that is in us*, with reference to Christ our Saviour, and arm us with a *Shield of Faith*; whereby we shall be able to quench the fiery Darts of the *Wicked*, of *Jews*, *Libertines*, *Hereticks*, nay and *Satan* himself, the Ring-leader of them all.

For in vain will the faithless *Jews* pretend to look for another *Messias*, since their own Forefathers will rise up and baffle them, alledging from the *Prophets*, that the *Messias* was foretold, and was accordingly to come at that very time, when our *Christ* appeared in the World, vested besides with all the other Marks and Tokens of a *Redeemer*.

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In vain will the *Libertine* start this Query: Why the *God of all Mercy* did not send forth his Son any sooner, upon the important Errand? seeing, besides many other Accounts which might be given, it was needful that the World should have been first prepared for the Reception of him; and this by the gradual forerunning of *Types* and *Prophecys*; the answering and fulfilling whereof, (which could not but be a Work of Time) must be reckon'd as one of the greatest Demonstrations, that he was sent from God; who only could foretel such things to come, and who would not give countenance or credit to an *Impostor*.

In vain, we see, have *Noetus* and his Scholar *Sabellius* pretended, that the *Father* and the *Son* were undistinguish'd in the Godhead; it being most plain from the Text, that the *Person* who sent must be really distinguish'd from him whom he sent.

In vain have *Paulus Samosatenus*, *Photinus*, *Socinus*, and the *Unitarians* pretended, to date our Saviour's first Existence from the Instant of his Conception in the Womb: since the Text affirms, that he was sent forth, and consequently must have pre-existed by his Godhead, before that he assumed the *Manhood*.

In vain has *Arius* pretended, that the *Son of God* was but a mere Creature, tho granting him to have pre-existed his Incarnation; it being most plain, that he is the real, and therefore the eternal Son of God, of the same uncreated Substance with the *Father*.

In vain has *Nestorius* endeavour'd to divide this *Son of God*, this *Son of Man* into two distinct Persons; it being most plain, that the Text in saying he was made of a Woman, does personally join him, who took, namely, the *Son of God*, with what he took, namely, the *Human Nature*.

In vain have *Marcion*, *Apelles*, and the old *Anabaptists* pretended, that our Saviour had no real, but only a phantastick Body, or that his Humanity is a of a quite different Matter, Nature, and Original from ours; it being expressly said in the Text, that he

he was *made of a Woman*: which declares the *Reality* of his *Human Nature*, and his *Participation* of our *true Flesh*.

And in vain, I add, will the Devil himself (unless we are wanting to our selves) attempt to supplant our *Faith* in *Christ Jesus*; who has plainly answered, and still does and will hereafter answer the *End*, for which he was *sent*, namely, by *destroying the Works*, and countermining the *Wiles of the Devil*.

And let this suffice for pointing out to you the *Rules of Faith*, deducible from the *Text*; I having, to a plain *Illustration* thereof, subjoin'd and set in view the *Heresys* and *Errors*, which oppose it. And now, as I hope, we have *this right, this unreprouable Faith*, that we *believe and confess*, that *Jesus Christ, the Son of God, is God and Man*; what yet remains, but that we further endeavour to make this appear by our *Works*? Which brings me lastly, in a few words, to deduce from the *Text* some *Rules of Practice*.

1st then, Let us hereupon adore and praise the *one great God*, and the *Trinity of Persons*, who wondrously concerted the *Work of our Redemption*, by the *Incarnation of the Son*; repeating with the *Seraphim*, that encircle his *Throne*, this triple *Eulogy*: *Holy, Holy, Holy is the Lord of Hosts!*

2^{dly}, In particular, let us be careful to do just Honour to the *Person, Christ Jesus*, as such; who being at once both *God and Man*, fitly sustains the glorious Office of a *Mediator and Reconciler* between the offended *God* and sinful *Men*. And out of a due Regard had to this, let us awfully cry out with the *Saint of this Day, My Lord, and my God!* In the sense whereof that we also may be fix'd and constant, let us pray with our excellent Church, that we may not be tempted and prevail'd with, as he was, *to be doubtful in the Son's Resurrection*: but that *God* would grant and give us *Grace, so perfectly and without all doubt*

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doubt to believe in his Son Jesus Christ, that our Faith in his sight may never be reprov'd. And further let us unfeignedly thank our Blessed Lord for his *inestimable Benefits*, and make it appear, that we love him, who so loved us, as to suffer Death for us, by the keeping of his Commandments, the Imitation of his Life; and so by endeavouring to be *holy*, as he who hath called us is *holy*, in all manner of Conversation. But because no Man lives and sins not, whenever we fall, let us, for our Comfort,

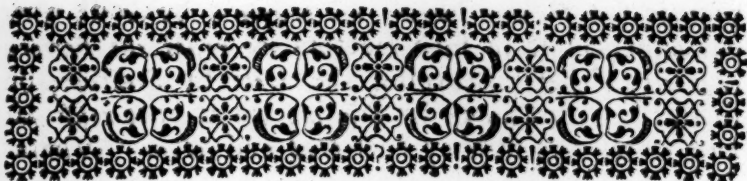
3dly, Consider, that our *Christ* being God and Man, therefore may all *repenting Sinners* have Confidence towards him, and boldly approach this *Advocate with the Father*. Let them not question his Power to redress their Grievances, because of the Infirmary of his *Flesh*: forasmuch as he is also the *great God*, who at first made and still preserves the World. Nor let them be frighten'd and confounded at the Brightness of his *Godhead*: forasmuch as he is likewise made of a *Woman*, and therefore has a Fellow-feeling of our Weakness, and a humble Sense of our Imperfections.

4thly, And lastly, did the *Son of God*, for the sake of *Unity and Peace*, willingly condescend and stoop to be also made under the Law? Did he, tho absolutely free and Lord of all things, submit to such Rites and Ordinances, as were in themselves indifferent; and this to the end that he might not give a needless Offence, and discompose the *Jewish Polity*? How then ought the very same *Mind* to be in us, that was also in *Christ Jesus*? How does it behove us, for the publick Tranquillity, to keep up *Uniformity*, and to observe those *Human Institutions*, which do not contradict or clash with the *Divine*? Especially considering again, that even in Matters of an *indifferent nature*, and where God has not commanded this or that particular thing, there the Ordinance of *Man* implicitly includes the Ordinance of *God*, and must upon pain of his Displeasure be obey'd. Therefore

fore doth St. Peter exhort us to *submit our selves to every Ordinance of Man for the Lord's sake*; and this because the *Human Powers* are ordain'd by God: and consequently if in such matters we *resist the Powers that are*, either disturbing the *State* by *Sedition*, or distracting the *Church* by *Schism*, we at once *resist his Ordinance*, and disobey both *God* and *Man*. Whereas by an easy and quiet Compliance we may obey them both; and so preventing *Disorder* and *Confusion*, at once in *Spiritual* and *Civil Society*, we may propagate *Peace* and *Good-will* amongst Men.

Wherefore to our utmost, let us in this and all other Points trace the steps of our *Blessed Redeemer*, and so follow him in the *straight Gate, the narrow Way, that leadeth unto Life*. Then as we have here borne the *Image of the Earthly*, we shall hereafter bear the *Image of the Heavenly*: when being rais'd incorruptible and glorious, we shall ever be compleatly happy both in our Souls and Bodys; like as the *Son of God*, after his *Humiliation*, after his assuming the *Form of a Servant*, and fulfilling the *Work of our Redemption*, was *highly exalted* in his *entire Person*; and so the *Man* as well as the *God* was seated on a *Throne of State*, and crown'd with everlasting *Glory*.

Which God of his infinite Mercy grant we may all partake of, thro the Merits and Intercession of his Son Jesus Christ: to whom with the Father and the Holy Spirit, be given all *Glory, Worship, and Obedience* now and evermore. *Amen.*



DISCOURSE IV.

The Reasonableness and Benefits of the Christian Religion.

A SERMON preach'd at *Christ-Church*
in *Canterbury*, Jan. 25. 1712. being the
Day of *St. Paul's Conversion*.

I JOHN V. and the latter part of the third
Verse.

— *And his Commandments are not grievous.*



THE foregoing Words are : *This is the Love of God, that we keep his Commandments.* Which is in effect what our Lord himself had taught before : saying, *If a Man love me, he will keep my Words,* John 14. 23. To promote the Observance of which Words or Commandments, our Apostle subjoins this further Motive : namely, that by keeping them, we may at once demonstrate our Love, not only

only to God, but also to our selves, consulting there-
in our own Ease and Convenience; inasmuch as these
*Commandments are not grievous, * not heavy*, as the
Original signifies, nor consequently *hard* to be ob-
serv'd and borne; but rather as the *Negation* here
used is intended to denote a strong *Affirmation*, the
Commandments of God, or, as our Saviour styles them,
his *Yoke and Burden*, are *easy and light*, Mat. 11. 30.
To confirm which Assertion, and thence deduce the
Expediency and Reasonableness of obeying the Divine
Commands, as deliver'd in the Christian Doctrine, it
shall be my Business at this time; and this I shall at-
tempt to do by these three Arguments:

First, Because the *Christian Precepts or Command-
ments* do mightily suite and agree with the *Rational* or
the *Human Nature*.

Secondly, Because God affords us good outward
Assistances toward the Observance of them. And,

Thirdly, Because the Observance of them is at-
tended with unspeakably great and most certain
Rewards.

First, I say, because the *Christian Precepts or Com-
mandments* do mightily suite and agree with the *Ra-
tional* or the *Human Nature*; with that fundamental
Principle or Character, which constitutes and makes
us *Men*. For whoever attentively considers the
Christian Dispensation, will soon find it in the main
to be a Superstructure upon *Reason*; and that all its
Parts are so well adapted to assist *Nature*, to open
the *Understanding*, to incline the *Will*, and to regulate
the *Passions* or *Affections* of depraved Man, that by
Use and Practice they also make most exquisite Im-
provements of that *natural Light* and Strength,
which were at first design'd to guide and carry us on,

* Βαρύναι ἢ ἐπιβρύναι.

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in the Way to Happiness. *Christ*, as he was the *eternal Word* or *Wisdom*, communicated to and implanted in us the *natural Law*: as he was *Man*, and appear'd in our *Flesh*, he promulgated and re-inforced it by his *Doctrine* and *Example*. Whence, as the *Law of Nature*, so likewise the *Christian Religion*, being derived from that same *Wisdom*, commandeth all the *Vertues*, which were partly discernible by mere *Human Reason*; and especially it * injoineth the *Love* of *God*, our greatest Good, and the only adequate Object of our Happiness. *Mat.* 22. 37. *Luke* 10. 27. *Mat.* 19. 17. Next, it bids us *love our Neighbours*, according to the Standard and Measure of that *Love* we bear to *our selves*, *Mat.* 22. 39. and *do unto all Men, as we would they should do unto us*, *Mat.* 7. 12. And in the general Course of our Lives, it teaches us to follow, *whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, and whatsoever things are of good Report.* *Phil.* 4. 8.

Hence the *Antient Fathers* made use of this *Topic*, whereon to recommend *Christianity* to the *Gentiles*: namely, that it induced and promoted the Observance of that immutable *Law of Nature*, by which they, as mere Men, pretended to be govern'd.

* Which Precept of the Gospel and the Moral Law, to shew how reasonable, how natural it also is, even as natural as the Desire of being happy, Origen tells the Heathen, Celsus, when speaking of the Human Soul: That conscious of its Divine Extraction, *φίλῃσιν ἀναλαμβάνει φυσικὸν τὸ πρὸς τὴν κτίσιν*, &c. it is inflamed by a natural Philtre with the Love of its Creator, and thereby forcibly carried on to love him also, who first taught the Gentiles this Truth, and afterwards sent forth Disciples, endued with Power from on high, to preach the Word concerning God and the Kingdom of God, or the Christian Religion. *Orig. cont. Cels. lib. 3.* In which whole Discourse may be seen at large a Confirmation of the Harmony and Agreement between natural Reason and our Gospel-Revelation.

And

And accordingly * *Origen* intimates, in his third Book against *Celsus*, that it was the Conformity of the Christian Doctrine to the common innate Notions of Mankind, which in fact made way for it into the Minds of candid and ingenuous Hearers. A Reflection upon which, occasion'd † *Tertullian* to break forth into this rapturous Expression: *O Testimonium Anima naturaliter Christiana!* O how does this confirm and witness to the Truth of Christianity, that the Soul of Man is in a manner naturally Christian! Whence || *Minutius Felix* also says, *Quis arbitretur aut nunc Christianos Philosophos, aut Philosophos fuisse jam tunc Christianos.* One would be apt to think, that either the Christians now are Philosophers, or that the Philosophers heretofore were Christians. To which agrees this of ||| *St. Justin Martyr*: We have been taught, that Christ is the first-begotten of God, and that he is the Word or Reason, of which as all Mankind do partake, so all they, who lead their Lives according to that Word and Reason, are in effect or in some sort to be reputed Christians, καὶ ἄλλοι ἐνομιάζονται, οἷον ἐν Ἑλλήσι καὶ Σωκράτης, &c. who reckoned Atheists by the Heathen Superstition, as Socrates and others were among the Greeks. On which account it is observable, that none of the Philosophers, those Men of Reason and Disputers of the World, who formerly opposed the Christian Religion, ever went about to confute the Doctrines or the Moral Precepts deliver'd in it: as finding all those to be much the same in Kind, tho in a loftier Degree, and, in a stricter Sense,

* Ὁρα δὲ εἰμὶ τὰ τῆ πίστεως ἡμῶν, ταῖς κοιναῖς ἐννοίαις ἀρχηθῆ-
ναι συναρρευνόμενα, μελετήθησι τὰς εὐγνωμόνως ἀκούσας ἢ λεγο-
μένων. Orig. cont. Cels. l. 3. p. 135. Ed. Spencer.

† Tertul. in Apologet. c. 17.

|| Min. Fel. in Octav. p. 18. Ed. Cantab.

||| Τὸν Χριστὸν προσετόκον τῷ Θεῷ εἶναι ἐδιδάχθημεν, λόγον ὄντα,
ὃ πᾶν γένος ἀνθρώπων μετέθετο καὶ οἱ μετὰ λόγου βιώσαντες χριστι-
ανοὶ εἰσι. Just. Mart. in Apolog. 1. p. 90, 91. Ed. Oxon.

* Thus Aristotle speaks of that *Manfuetude* or *Good-Humour*, which is inclined to pardon and not rather to revenge an Injury, as an Error and Sin in the Defect : and he adds, *Οἱ γὰρ μὴ ὀργιζόμενοι, ἐφ' οἷς δεῖ, ἡλίθιοι δοκῶσιν εἶναι, καὶ οἱ μὴ ὡς δεῖ, μὴδ' ὅπῃ*

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Cicero, nay and others of old time, who had some Light of Revelation, bid us indeed love those who love us, but be revenged on those who hate us; making Reprisals of an Eye for an Eye, and a Tooth for a Tooth, &c. Christ and his Followers do on the contrary advance and refine the Duty of Humanity, beyond the Resistance of Evil and the mean Spirit of Revenge; commanding us to pardon Injuriys, and love even that, which to corrupted Nature seems not lovely: that is, our Enemy, and him who hates us. And the like might be instanced, touching the Evangelical Improvement of all other moral Vertues into far more perfect Habits of Christian Graces.

However, these progressive Dutys or Means notwithstanding, and the End or Happiness they drive at, tho they were not fully discoverable, and much less practicable by the greatest and wisest Philosophers: yet no sooner does Faith receive them from the Dictates of the Gospel and the Spirit of Grace, but Reason, that Candle of the Lord, straitway perceives 'em to be the very same, toward which it was di-

μὴδ' οὐκ ἀνέχεται. δοκᾷ γὰρ ἔκ αἰσχρονομήτου, ὅδε λυπῆσθαι μὴ ὀργιζόμενος τε, ἔκ εἶναι ἀμυντικός. Τὸ δὲ περιπαλεζόμενον ἀνέχεσθαι καὶ τὰς οὐκ αἰσχρονομήτους ἀνδραγαθώδεις. Arist. in Eth. Nicom. l. 4. c. 11. that is, They who are not angry and resentful for what they ought, as they ought, when they ought, and at whom they ought, do seem to be downright Fools. He, who does not resent, appears to be void of Sense and stupid, as not being in a way for taking Revenge. And indeed tamely to put up or bear with an Affront or Injury done to thee or thine, as if one had no regard for either, is servile, sordid, and below the Spirit of a Man. Likewise Cicero, in his 11th Book de Inventione, places Revenge among those things which appertain to the Law of Nature. And to shew what he thought of the matter, and how far it might be practised, appears from his own Resolution, when saying with freedom in one of his Philippics, Sic ulciscar Facinora singula, quemadmodum a quibusque sum provocatus; I will never stick at Revenge, but take it always upon those that give occasion. And his good Man is one, qui nemini nocet, nisi laesissus injuriâ; who hurts no body, but only when he is provoked. De Offic. l. 3.

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rected and disposed to seek for by its own Light and natural Instinct, tho it could never thorowly conceive or find them.

It was mainly in this view and on this said account, that the Blessed *Saint and Convert* of this Day, styled the Dutys of *Christianity* our *Reasonable Service*, Rom. 12. 1. Which as no doubt he did, consistently with his own Experience; so did he at once thereby declare, that neither did he himself perceive any Repugnancy, any real Violence offer'd to his *rational Facultys*, even when in a manner extraordinary he was inspired with *Faith* in Jesus Christ; and that because the *supernatural* Illumination of his Mind, and Influence upon his Will, &c. fell in with the *natural* Light and Taste of his own proper Facultys: so that no sooner did *Reason* hearken to the *Heavenly Call*, and then come to apprehend the Credibility of the *Gospel*, but it approved and conformed it self to the Suggestions from above. Infomuch that from a bitter *Enemy* and a *Persecutor*, he became an eminent *Apostle* and *Friend* of Christ; zealously preaching and recommending that Doctrine of his to the *Gentile World*, to those who had no other Light but *natural Reason*, to steer and guide them: and that because, I say, he still found it in all respects to sute with, even where it exceeded that *Light*, and therefore what it injoin'd Men to do, was indeed their *Reasonable Service*. Accordingly does he earnestly exhort them upon this ground to *present themselves, their Souls and Bodys a living Sacrifice, holy and acceptable unto God*. Thus must * *St. Austin* be supposed

* Res ipsa, quæ nunc Christiana Religio nuncupatur, erat & apud Antiquos nec defuit ab initio Generis Humani. And again a little after: Propterea dixi, hæc est nostris temporibus Christiana Religio, non quia prioribus temporibus non fuit, sed quia posterioribus hoc Nomen accepit. *S. August. in Retract. l. 1. c. 13.* Agreeably to which, *St. Paul* hath said, that the Scripture, or the Holy Ghost in Scripture, preached before, that is, before the giving of the Law, the

posed to mean, when saying, that *the Religion, which we now call Christian, is in a manner the very same, as that of the Antients, and has been ever in the World since the Beginning of Mankind, or ever since there have been Creatures endued with Rational Souls. Therefore, said he, I term'd it the Religion, which we now call Christian, purely to signify, not that there was no such thing in former times, but that it took this Name in latter times.* The same Religion, as that of the Antients, it truly is in kind, tho not degree: in regard that Christianity, as such, hath been and is attended with greater Assistances and Encouragements, with a much brighter and fuller Diffusion of that eternal Word or Wisdom; which was in the Beginning with God, and was God, and which is the true Light, that enlightens every Man, who comes into the World. John 1. 1, 9.

Our natural Obligations, as we are Men, and the chief Subject of the Law of Christ, do indeed go upon the same bottom; and the great Lines of both do jointly concenter in the same Design, of promoting the Welfare and Happiness of Men; tho still with this difference, that the latter sets it in a clearer Light, and pursues it by closer and more effectual Means; and so may be said to be the Law of Nature, cultivated and confirmed, improved and reinforced. And if so, * Seneca, tho but a Heathen, will witness for us, *Res facilima secundum Naturam vivere*, that it is very easy to live according to Nature's Dictates. And now moreover that to follow Christ and his Gospel, is at once to follow Nature, &c. may be infer'd from these words of his: *Think not that I am come to destroy the Law or the Prophets*, that is, to abolish or repeal the moral or natural Law, or the pro-

the Gospel to Abraham, Gal. 3. 8. And St. Peter hath also told us that Christ by his Spirit preached to the Spirits in Prison, that is, to those in the Prison of Sin and under a conditional Sentence of Destruction, before the Flood, in the days of Noah. 1 Pet. 3. 19.

* Senec. in Ep. 41.

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phetick Illustrations of it; *I am not come to destroy,* but rather to fulfil and perfect the one and the other, *Mat. 5. 17.* And thus is *Christianity* set forth by * *Eusebius*, as a *Restoration* of that same *Primitive Religion*, which was observ'd by the holy Men of old, even before the *Law* of *Moses*. And he again tells us, † *That by it is now taught the same Way of Divine Worship, which those Antients follow'd; and that our and their Religion, our and their Notion of God, &c. is one and the same.* Which being granted in the sense aforesaid, or that our *Gospel* holds with *Nature*, so far as *Nature* goes; and that so far the *Religion* of one and t'other is the same: yet must it be withal acknowledged, that *Christianity* has advanced further, and made Additions both to the Measure and the Number of our Dutys. What it has added to the Perfection or the Measure of our Dutys, by illustrating the same End, and by improving the same Means, which *right Reason* also aim'd at, appears upon that very score to be so much the more *reasonable*, by how much the more and the greater those Additions have been.

But because some Men may be apt to question this, it now remains, that on this Head I remove the seeming Difficulty by shewing expressly, that,

* Ἀνέστανεν εἰς πάντας ἀνθρώπους καὶ ἐξέλαμψεν ἡ ἀρχαῖος καὶ πρὸς Μωσέως θεοφιλῶν ἀνδρῶν εὐσεβεία, &c. The original Way of Godliness is manifested and hath shined forth to all Men; even that, which from the Beginning had been given to or implanted in holy Men before the time of *Moses*: and with it, the Blessing promised to all Nations; which from the first Degree of Ascent, or that of *Nature*, and next from the Elements of the Mosaick Worship, leadeth those Persons to a better and more perfect Life, who do conform themselves thereunto. † And again, Κατὰ τὰς πόλεις καὶ πρὸς Μωσέως θεοφιλεῖς ἀνδρας τὴν τῶ σωτῆρος ἡμῶν Ἑωαγγελικὴν διδασκαλίαν θεοσεβεῖν ἐπιιδεῖσθαι φαιμέν, μίαν τε ἡμῶν τε καὶ κείνων εὐσεβείαν καὶ Θεῷ γνῶσιν τὴν αὐτὴν. *Euseb. in Dem. Evang. l. 1. c. 6, 9. p. 18, 30. Ed. Par. where and also in c. 7, c. 8. may be seen more to this purpose.*

what

what *Christianity* has added to the *Number* of our *natural Obligations*, even what, till revealed and enjoined, surpass'd the Capacity of Men to conceive or contrive, either wholly or in part: that even this, I say, when found, as it soon may, by rational Inference, to be *the Wisdom and Power of God*, 1 Cor. i. 24. does also agree, so far as such Matters are in their nature capable of it, with the Relish of our *Mind* and *Will*, and join in Consort with the Voice of *Reason*: I say, so far as such Matters are in their nature capable; some whereof we are barely to *believe*, others of them must be *believed*, in order to be *practised*. Now as to the former of these, namely Matters of *Speculation*, or which we are barely to *believe*, such of this sort as do occur in the *Gospel*, are as conformable to *Reason*, as any other Objects of mere *Faith*, whether *Divine* or *Human*, are capable of being. In the present Case they are supposed to have been *revealed*, and not to have been at all discoverable by the bare Light of *Reason*; and therefore as a Motive of yielding our Assent to them, we must not expect a clear Evidence, such as we have of those Objects, which we apprehend or know by our own intellectual Powers: but here we must acquiesce in a Dependence, partly upon the Authority of *him*, who has *revealed* them, and partly upon the Nature of the things themselves. And if accordingly, after a due Examination, which it is the Office of *Reason* to make, the Authority be found unquestionable, and the Matters themselves not absolutely impossible nor contradictory to *Reason*: then the Weight of this *Authority* should make us *believe* them; and in this sense our *Faith* it self, and the Objects of it, will appear to be highly *reasonable*.

Now as to those Objects of mere *Faith*, which do occur in the *Gospel*, they are grounded on no less Authority, than that of the infallible all-knowing God, who can neither deceive nor be himself deceived; and the Objects themselves are such as these:

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namely, as one of the Creeds expresseth it, that the *Father is God, the Son is God, and the Holy Ghost is God*; and yet they are not three Gods, but one God: that *God the Son was manifested in human Flesh, and personally united with it*: and that, to compleat our future Happiness, our *dead Bodys* will be raised to *Life again*, and reunited to our *Souls*. Here, as I reckon, it is *supposed*, and therefore out of my way to prove either against the *Deists*, that the *Gospel* has been *revealed* from above; or against the *Socinians, &c.* that the said Matters are really contained in it: for my purpose, I only assert thus much, that altho indeed they were above the reach of *natural Light*, to discover them at first, yet being in some measure discover'd by the *Divine Spirit*, they appear to be so far *reasonable*, even in themselves, that the *severest Reason* cannot find a direct *Repugnancy* or *Contradiction* in them; and consequently as it cannot disapprove, so neither can it chuse but approve and credit them, especially considering, that, as *St. Paul* speaks, we know whom we have believed, 2 Tim. i. 12. that is, we ground our *Faith* in them upon the *Veracity* of God. If then those profoundest *Matters* of the *Gospel* be thus far *reasonable*, thus worthy of *Belief*; surely it cannot be *uneasy* to any, who are Masters of and use their *Reason*, barely to *believe* them.

But the last Difficulty will be, whether *Christianity* has not laid on us a Burden too *unreasonable* and *grievous* to be borne, by adding some *Precepts* or *Practical Doctrines*; which were beyond our natural Ability to be discover'd at the first, yet being discover'd by *Light* from above, we are order'd to *believe* and *receive* them, as upon *Divine Authority*, and, in virtue of that *Authority*, afterwards to *practise*. Now the most considerable of *them*, consequent to our *Faith in Jesus Christ*, are these two: First, an Obligation to maintain a *Communion* with him in those *external Sacraments*, which he ordained, to declare the mutual *Love* and *Agreement* between himself

himself and us ; by which we visibly join our selves to him, as our Head, and are listd under his Command ; by which we declare, confirm, and repeat our Resolution to follow his Guidance and obey his Will. Secondly, in order to compleat our whole *Christian Obedience*, beyond what *Reason* hath dictated to us, it must proceed upon an entire *Love of God*, as he is most lovely in himself, and at once in point of *Gratitude* for the Benefits, not only of *Creation* and *Providence*, but also of *Redemption* and *Restitution* thro *Jesus Christ*.

However, those additional Dutys, as going also with the rest upon that bottom ; to wit, the *Love of God*, who made us what we are, who gave us what we have, nay who so loved us, as to give himself for us, to die for our sakes and rise again : they going, I say, upon this bottom, cannot methinks seem any way *grievous*, but, unless we have renounced the *Love of our own selves* and the Desire of Happiness, they must be highly pleasant and attractive of our Obedience ; so far from *unreasonable*, *hard* or *burdensom*, that being moreover adapted to, and as it were ingrafted on our other *Fundamental*, our *natural* or *moral* and confessedly *reasonable* Dutys, those said *Institutions* will, on that account, appear to be so too : and that especially because, as I come,

Secondly, To shew, those, together with the Benefits procured for us by *Jesus Christ*, are effectual Means, Advantages, and Helps towards the Performance of all other Dutys lying on us, as we are mere *Men* : inasmuch as they do not at all contradict, but fall in with and perfect the Rules of *Reason*, and promote the Observance of them. By consequence it can't be supposed, that *Christianity* has thereby added any new Difficulty to the *natural* Scheme of *Duty*, but rather render'd it yet more *natural*, more sutable and agreeable to us. For no sooner does the Light of the *Gospel* fix our *Faith*,
and

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and instruct our darken'd *Understanding*, but we are at once both guided, and, thro the Grace of Jesus Christ, animated and enabled to be fruitful in good Works, and to persevere in Well-doing. Taking which course, we are edify'd continually in Holiness, and *run the way of God's Commandments*, with Joy and Gladness, until we attain to *Justification of Life*, and at length we come to *see the God of Gods in Zion*. While besides the Heavenly Light that guides us, we are also by the Gospel-Covenant entitled to a further Measure of the *Divine Grace*, which *co-operates* with us, and *helps our Infirmitys*.

By the which however I do not mean such a plentiful Effusion and powerful Energy of the *Holy Spirit* in us, as were imparted, in Cases extraordinary, to the first *Converts*, and particularly to the *Saint* of this Day; which wrought in them, what was morally, and, humanly speaking, impossible: as overpowering and even forcibly bringing over their Minds and Wills to the *Faith* and *Practice* of the Gospel; nay and making what some of them spoke or wrote to pass thenceforth as sacred, and as the *Oracles of God*. But now that Donation of the *Holy Spirit*, or that Issue and Measure of Grace, which infinite Wisdom has look'd on as sufficient, for the ordinary Occasions and Uses of the *Christian Church*, is (with regard to our *natural Facultys*) not unaptly compared, by a * Judicious Divine of ours, to a *Graft*: "which, says he, altho it be put into a " Stock that is of quite another kind, doth yet " make use of the Facultys and Juices of the Stock, " and so by co-operating with them, converts it by " degrees into its own nature." And thus is the *Rational Soul* upheld and carried on in its own way, and suitably to its proper Character, towards the Perfection of Holiness; until at length the whole *Man*

* Dr. Scot, in *Christian Life*, part 1. p. 31.

being

being sanctified throughout, in Body, Soul, and Spirit, comes to the Stature of the Fulness of Christ, and is thought meet to be made a Partaker of the Inheritance of the Saints in Light. From which Consideration 'tis plain, that what Christianity has added to the Extent of our Obligations, it compensates by the Helps it affords us in keeping them.

So far, do we see, was Jesus Christ from oppressing Mankind with too grievous, too heavy a Burden, that it was his main Design to make that Yoke easier and that Burden lighter, under which the Jews and Gentiles had so long groan'd and labour'd: for, as to the former, he came to open their Eyes, and to turn them from Darkness to Light, and from the Power of Satan unto God, Acts 26. 18. and, touching the latter, whereas they had a Yoke upon their Necks, which neither their Fathers nor they were able to bear, Acts 15. 10. Christ, on t'other hand, kindly says to both, Come unto me, believe and obey my Gospel, all ye that labour and are heavy-laden, and I will give you Rest. Take my Yoke upon you, and learn of me, for I am meek and lowly in Heart; that is, * learn of me to observe with Reverence and Submission the Dutys of the first and second Tables, and such others, as I shall dictate to you; and ye shall find Rest unto your Souls: for my Yoke is easy, and my Burden is light. Mat. 11. 28, 29, 30. He knew the many and great Frailtys of Human Nature, and its unhappy Biass towards Evil; and therefore appearing with all the Tenderness and Clemency, which became the Saviour, the Redeemer, and Mediator of Mankind, he did not barely promulgate and deliver his Precepts to them, and then abandon them to the sole Conduct of their own Reason and Free-will: but, as I have said, he also directed and doth still direct their Judgment and Choice; and assisted and doth still assist their good

* See the Learned Mr. J. Mede's Discourse on those words, in Works, p. 150. Edit. 3.

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Endeavours with the Motions of his *Holy Spirit*, with *Gifts* and *Graces* from above. For such he now bestows, in the sense and to the degree I have before hinted, upon all his faithful and sincere Disciples: who being united by their common *Faith*, in the same *Society* or *Church*, and professing the same Obedience to him, do accordingly observe the *Worship* he has taught, and in that *Manner* and with those *Rites*, which he has instituted and ordained; and that as they are Channels cut out by him, for conveying his Aids and Benefits to us. Such especially are the two *Sacraments*, those new Institutions of *Baptism* and the *Lord's Supper*: by the first of which our Nature is regenerated early, and set in the way to all *Vertue* and *Godliness* of *Living*, and so to have the *Answer* of a good *Conscience* towards God; by the latter of which we are again cleans'd from those actual Pollutions, we afterwards contract notwithstanding, whether thro Infirmary, Ignorance, Surprise, &c. and thus our *Consciences* are again purged from dead Works to serve the living God. In order to which we do then receive fresh Communications of present *Grace* to strengthen us, and an Assurance of future *Glory* to reward us. Pursuing which End, we have our Fruit unto Holiness; putting forth our own Endeavours, we obtain Ease and Help from God by the way; nay, we are in some measure enabled to do all things thro him that strengthens us, and also have this further Comfort, that when, tho we have done all that we could, yet still we are unprofitable Servants, and have offended in many things, Christ thro his all-sufficient Merits, apply'd to us by *Faith*, &c. upon his Intercession for us with the Father, at last atones for the Imperfections of our sincere, tho impotent Efforts, and is a full Propitiation for all our Sins.

Thus far it appears, that the Christian Dispensation cannot seem any way grievous or burdensome, but must be thought very easy and light: in that its Doctrines are so well suted to advance the natural Reason of Man,
so

so well adapted to civilize the World, and to introduce that Happiness into it, which the antient Heathens, &c. in vain sought after; that the more they are consider'd, the more they will be valued: and accordingly in fact they have extorted most just and certainly unbiass'd Applauses even from the greatest Enemies of Christ; who, tho not led by the Rewards they promised, nor frighten'd by the Punishments they threaten'd, yet could not but be enamour'd with 'em for their own native Excellency.

Now therefore if the *Christian Commandments* be thus sutable and agreeable to our *rational Nature*, thus perfective and helpful to us, as we are *Men*, surely they must be easy to us and delightsom. To transgress these Rules will be for us to offer a Violence, and thereby a great Uneasiness to our selves: but to conform to and observe them, will be to drive at that Ease and Complacency, which of course attends all *intelligent* Beings, in the regular Pursuance and Enjoyment of what is suted to their *intelligent Nature*. Accordingly the Truth of this in fact, every good Christian may confirm, by his own Experience of it. For what can better demonstrate the *Easiness* of our Christian Duty, than that Tranquillity and Peace of Mind, which follows the Observance of it? What Joy so intense, so serene, so undisturb'd; as while the pious Christian congratulates to himself the right Use of his Facultys, in doing what he learnt from God and Christ! In *purifying himself even as God is pure*; in keeping up his *Spirit* above the Insults of the *Flesh*; in *resisting the Devil*, despising the *World*, and always *approving and pursuing the things that are excellent*! What solid, sublime, and durable Delight must this Conscience of Well-doing create to the Mind, and how will it advance the Soul to an holy Confidence, touching the Divine Favour and Good-will towards us; while our *Hearts do not condemn*, but applaud us! Surely this is to anticipate the Joys of Heaven, and take a
Fore-

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Foretaste of that Happiness, which is already enjoy'd by *Angels* and the *Spirits of just Men made perfect*! And when being arriv'd thus far in our Christian Progress, we may, as in that Circumstance, thro Faith, declare with *St. Hilary*: * *In absoluto nobis & facili est Aternitas*; By this Pledge we are now secured of our future Happiness, and the Remainder of the Way is plain and easy. Which minds me,

Thirdly, To urge this other Argument of the *Easiness* of Christ's Commandments: namely, the *Greatness* and *Certainty* of those Rewards, which do attend and follow the Obedience of them. If after all that I have now said, touching the Agreement of *Christianity* with our *Nature*, and the *Assistances* it gives us, for living up to the Character of *Rational* and *Religious Creatures*; yet still it should be objected, that some of its Injunctions do expose us to many outward Evils, which either totally defeat or at least much abate all the forementioned Conveniences of them; it being a very hard Lesson prescribed in the Gospel, to suffer Persecution and all manner of Tribulation cheerfully and contentedly, to lay down all that is dearest to us in this Life, nay and Life it self for the sake of Christ and his Gospel: As to this I must indeed own, that the Christian Religion demands this Submission, whenever Occasion for it offers; but such Occasions, I add, do not often happen; and when they do, yet I can fully solve that Scruple in the words of our blessed Convert: that *this light Affliction, which is but for a moment, worketh for us a far more exceeding and an eternal Weight of Glory.* 2 Cor. 4. 17. So that for us to observe those seemingly harsh Commands of Christ, cannot be really uneasy; considering, that the Observance tends to procure so ample a Reward. For *Easiness* or *Uneasiness* being relative Terms, are to be measured by

* S. Hilar. de Trinit. l. 10. prope finem.

that

that Proportion, which the Worth of the End in view bears to the Fatigue or Hardship to be undergone in the obtaining of it. Thus we grant the Condition to be easy, or at least not uneasy, if we may obtain some *temporal Benefit* even by a proportionate Industry and Care: and if so, how easy an Imposition or rather Composition then ought this to be esteem'd, when upon condition of such a right Use of our free Wills, as thro the Divine Assistance and Co-operation with us, it is in our power to make, we are offer'd the greatest Happiness, that our Nature is capable of, or can enjoy? For in short, after that we have *fought the good Fight, finish'd our Course, and kept the Faith till Death*, our Claim will then be indefeasible to this *sure Word of Promise*, that we shall have * *a Crown of Life, a Crown of Glory, a Crown of Righteousness*; that is, *an Inheritance incorruptible, undefiled, and that fadeth not away, reserv'd in Heaven for us*. Or as these and other scriptural Expressions do imply, thereupon we shall be advanced to an Happiness, both infinite in its Extent and eternal in its Duration; when wanting nothing to compleat our Satisfaction at the present, we shall be secure of the same; when admitted to the *Beatifick Vision*, the immediate Presence of the *Supreme Good*, and firmly united to it by the Bands of an intimate Love, we may repose our Trust, for the future also, in this Assurance, that *this God will be our God for ever and ever!*

Thus I have dispatch'd, what I at first propos'd to make out: to wit, that the *Commandments* of God, which came by *Jesus Christ*, are not grievous or burdensom, but easy and light; which has appear'd from these three Arguments:

First, Because they mightily sute and agree with the *Rational* or the *Human Nature*.

* Rev. 2. 10. 2 Tim. 4. 8. Jam. 1. 12. 1 Pet. 5. 4. & 1. 4.

Secondly,

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Secondly, Because God affords us good outward Assistances towards the Observance of them. And,

Thirdly, Because the Observance of them is attended with unspeakably great and most certain Rewards.

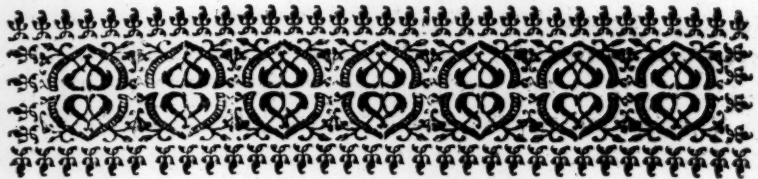
Now lastly then, if the *Gospel-Commandments* be in all those respects so *easy* and pleasant, what shall hinder our ready Endeavours towards the Obedience of them? What shall restrain us from honouring our Nature, by living up to the Character of *Rational Beings*; from making use of those gracious Helps, which Christianity affords us for that end; and this especially in view of the Rewards it promises to those, who by a *patient Continuance in Well-doing, seek for Glory, and Honour, and Immortality?*

Wherefore in short, while the *Heathen World* are bewilder'd in Ignorance and Superstition, and vainly search for Happiness, where it never can be found; while the unrelenting *Jews* are willing still to enslave themselves to their dull *Rites* and *Legal Ceremonies*; while the deluded *Turks* observe the capricious Institutions of their *Grand Impostor*, and in vain look for the Delights of an immortal *Sensuality*: let it appear in the Conduct of our Lives, that we are so much better Men, than *Pagans, Jews, and Mahometans*, as we have much clearer Lights, greater Helps, and surer Hopes. Let us strictly follow that *Divine Service, which is perfect Freedom*; and let our *Worship of God*, who is a *Spirit*, be truly spiritual and reasonable, or such only as is fit for him to accept, and us to offer. Let us *cleans* our selves from all *Filthiness of Flesh and Spirit*, and by *Grace* advance the Aims of our Reason above *Lust and Sense, Passion and worldly Interest*. Let us steddily believe and zealously assert the Authority and Purity of the *Christian Doctrine*: in opposition to the secret Ambushments of its pretended Friends, the bigotted *Socinians* and *Unitarians* on one hand; and

and to the ouvert Acts of its profess'd Enemies, those upstart *Heathens*, the *Deists*, on t'other: maintaining against the one, that to *believe* and to *know* are quite different Acts of the Mind; and that it is no wonder, if the Gospel *simply* enjoins the former, as it *respectively* orders the latter; that some Articles of *Christian Faith* are not the less reasonable for transcending our shallow Intellect, so as that it cannot *find* nor *comprehend* them; and that indeed to admit of no *Divine Revelation*, but what is level'd to *Human Reason*, is in effect to say, that what we pretend to have of that kind is superfluous, or that in truth there has been no *Revelation* at all: asserting also against the others, that if, as they give out, they aim at improving *Human Reason*, desire to follow its Conduct, and so to take a short, but sure Way to Happiness; *Christianity* falls in with, and very much promotes these Ends; in that upon Enquiry made, 'tis plainly found to consist of *Rational* Maxims, even where it exceeds *our Reason*: insomuch that while *our* dim Sight errs and leads us out of the Way, *Christ*, thro *his Gospel*, comes in to its Assistance; and, as having brought *Life and Immortality to Light*, he thereby sets us in a yet shorter, because a surer and easier Path to Happiness.

Thus by taking *Christ's Yoke* upon us, and *learning of him*, may we now experience, that the *Ways of our Religion are Ways of Pleasantness*, and that all its *Paths are Peace*: and at length in so doing shall we gain the *Prize of the High Calling of God in Christ Jesus*: when we shall eternally drink of the *Rivers of Pleasures at God's right Hand*, and then find abundant *Rest* to all our wearied Souls.

Which God of his infinite Mercy grant, thro the Merits and Intercession of *Jesus Christ*: to whom with the Father and the Holy Ghost be given, as is most due, all Glory, Worship, and Obedience now and evermore. *Amen.*



DISCOURSE V.

The Truth and Certainty of a General Resurrection of the Dead.

A SERMON preach'd at *Christ-Church* in *Canterbury*, on *Easter-Monday*, 1713.

ACTS XXIV. 15.

And have Hope towards God, which they themselves also allow, that there will be a Resurrection of the Dead, both of the Just and the Unjust.



IN these Words we have a Part of *St. Paul's* Apology, which he made for his Religion and himself before the Tribunal of *Felix*; and in which he clear'd himself from the Aspersions thrown upon him by *Tertullus*, the Orator; making it appear from *ver. 10, &c.* that his Faith and Practice were wholly unexceptionable, and that the things alledged against him could not be proved, *ver. 13.*
Nor

Nor could his Accusers find any *Colour* of Objection, unless it was, what he himself surmised: that they would tax him with *Novelty* and *strange Doctrine*, as the Philosophers had done, *Acts* 17. 18, 19. *because he preached unto them Jesus and the Resurrection: for the Hope* whereof the Jews also had called him in question a little before, *Acts* 23. 6.

But then he gave them to understand, that this would be to act counter to their own Tenet and Persuasion; even *Jews* themselves, or at least the better sort of them, and such as were most skill'd in the Grounds of *their Religion*, allowing the Truth of that great Article: which therefore elsewhere he terms emphatically *the Hope of Israel*, or the *Jewish Church*, *for the which* he was bound with a Chain, *Acts* 28. 20. Accordingly no wonder, that by occasion of making this an Objection against him, thro the Ignorance or Infidelity of some, the more discerning part were alarm'd; so that *there arose a Dissension between the Jews themselves, and the Multitude was divided*. For tho indeed the *Sadducees*, and some others of them said, that there was no *Resurrection*, neither *Angel* nor *Spirit*: yet the more numerous and more knowing Sect of the *Pharisees* confessed both, *Acts* 23. 7, 8. Whence *St. Paul*, as not afraid to stand to and declare his Principle, interposes withal a Hint of this: saying in the words of the Text, *And I have Hope towards God*; that is, I have just reason so far to depend on the Power, the Goodness, and Veracity of God; *which they themselves also do allow, that there will be a Resurrection of the Dead, both of the Just and the Unjust*.

Which two Heads, as comprehending all Mankind, *Grotius* on the Place observes, that the Apostle names distinctly: because altho the *Pharisees* believ'd a *Resurrection* of one and t'other, yet some other *Jews* at that time, besides the *Sadducees*, held that the *Unjust* or Wicked would not rise again with their *Bodys*; but only the *Just* or Righteous. Now this
great

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great Article of our *Faith and Hope*, we and all true Christians, with *St. Paul*, must stand to and defend in the full Extent thereof; it being a *chief Corner-stone* of our holy Religion, as grounded on the *Resurrection*, and the Promise of Christ himself; and consequently that firm Bottom, on which at once our present Comfort and Views of future Blis depend. Wherefore now from the Place I have quoted, I shall take occasion,

I. To confirm the Ground of *St. Paul's* and our *Hope*, and to prove, that for certain *there will be a Resurrection both of the Just and the Unjust*. Which Distinction of *Men* will lead me,

II. To give some Description of the Resurrection of one and t'other, and to shew from Scripture, how and to what end the *Just* will rise; and how and why, the *Unjust*. From all which,

III. I shall infer and apply some Practical Uses, and then conclude.

I. As to the first, that there will most certainly be a *Resurrection* of the Dead, that is, a Rising up again, and a Re-union of all Mens *Bodys* to their *Souls*; which is to say, of those *same Bodys*, or that *very Flesh*, which had been for some time laid down and separated from them by Death: this, I say, is strongly deducible from the *Resurrection* of Christ himself; and therefore here it will be material to demonstrate first, that he in fact is risen from the Dead. Now of this we have as convincing Evidence, as the Nature of the thing will admit of, and therefore can in Reason be expected: upon a Supposition only, that we believe the Truth of the *Gospel*, as I take it for granted, all *Christians* do; or if any of *us* do not, what business have you here? Or why do you call your selves by that Name? Or why do you not rather assume the Title of *Atheists* or *Deists*?

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First then, according to St. *Matthew*, we have the Testimony of an *Angel*, come down from Heaven, who rolled back the Stone from the Door of the Sepulchre, in which the Body of *Jesus* was laid; and affirm'd that he was risen from the Dead, Mat. 28. 2. agreeably to this of St. *John* and St. *Luke*: that two *Angels* in white, sitting one at the Head and the other at the Feet, where the Body had been deposited, said to some who sought for him, *Why seek ye the Living among the Dead?* He is not here, but is risen: remember how he spake unto you, when he was yet in Galilee, saying, *The Son of Man must be delivered into the hands of sinful Men, and be crucified, and the third Day rise again. And they remembered his Words, &c.* John 20. 12. Luke 24. 5, 6.

In the next place, this we have confirmed not only by Report as from those *Angels*, but by the *Eye-witness* of *Mary Magdalene*, and *Joanna*, and *Mary* the Mother of *James*, and other pious Women; who having brought with 'em sweet Spices to anoint him dead, were most agreeably surpriz'd at finding him alive again, Luke 24. 1, &c. When, as they were running with Fear and great Joy to relate to his Disciples, what an appearing *Angel* had told them before to this purpose, *Jesus* in Person met them, saying, *All hail!* Whereupon they came and held him by the Feet, and worshipped him. Then said *Jesus* unto them, *Be not afraid: go, tell my Brethren, that they go into Galilee, and there shall they likewise see me,* Mat. 28. 1 — 11. And accordingly so it came to pass.

But next of all he appear'd to *Cephas* or *Simon Peter*, Luke 24. 34. 1 Cor. 15. 5. then, to two of the Disciples, as they were going to the Village called *Emmaus*; with whom he discoursed for some time: and beginning at *Moses* and all the Prophets, he expounded unto them in all the Scriptures the things concerning himself. After that he went in, and sat at meat with them; and when they were fully satisfied, that it was really

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Jesus himself, then he vanished out of their sight. Mark 16. 12. Luke 24. 13—32.

Again, as the News of this was telling, Jesus appeared to the whole Society of the Disciples (excepting Thomas) and standing in the midst of them, he said, *Peace be unto you. Mat. 28. 16, 17. Mark 16. 14. Luke 24. 36. John 20. 19.* At which Apparition, when they were terrified and amazed, as supposing that they had seen a Spirit; he said unto them, *Why are ye troubled, and why do Thoughts arise in your Hearts? And he upbraided them with their Unbelief and Hardness of Heart, and said, Behold my Hands and my Feet, that it is I my self: handle me and see me; for a Spirit hath not Flesh and Bones, as ye see me have.* And to convince them, that he was the same individual Person, as had been wounded and crucified, when he had thus spoken, he shewed them his Hands and his Feet. And yet further to satisfy them, that he, the very same Man, who was dead, was alive again, he said unto them, *Have ye here any Meat? And they gave him a piece of a broiled Fish and of an Honey-Comb; and he took it, and did eat before them. Mark 16. 14. Luke 24. 37—44. John 20. 20.* Which was such a vital Act, as plainly proved his departed Soul to have been re-united to his Body, and that his whole Manhood was revived.

After that, to convince them of the Truth of what he had foretold before his Crucifixion, and at once of his Divine Power, and that he was the Son of God, or the Messiah, he said unto them, *These are the Words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning me. Then opened he their Understanding, that they might understand the Scriptures; and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the Dead the third Day; and ye are Witnesses of these things. Luke 24. 44, &c. and 48. Then said Jesus to them again, Peace be unto you.*

And

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And he ordained or consecrated them, saying, *As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosoever Sins ye remit, they are remitted unto them; and whosoever Sins ye retain, they are retained.* John 20. 21, 22, 23. And see *Mat. 28. 18, &c. Mark 16. 15.*

After eight Days, again his Disciples were within, and Thomas with them. Then came Jesus, the Doors being shut, and stood in the midst, and said, *Peace be unto you.* Then saith he to Thomas, who would not believe what the others had told him, but look'd for a sensible Demonstration, *Reach hither thy Finger, and behold my Hands, and reach hither thy Hand, and thrust it into my Side; and be not faithless, but believing.* John 20. 26, 27. Thus did he give to the Senses of this doubting Apostle their full Satisfaction; which immediately drew from him this awful Acknowledgment: *My Lord and my God!* As much as to say, *Now I believe that thou, whom I have some time follow'd as my Lord and Master, art at once my God.* *ibid. ver. 28.*

After these things, Jesus shewed himself again to the Disciples at the Sea of Tiberias; and was made known to them as very God, by a miraculous Draught of Fishes; and withal as very Man, by dining and discoursing with them: particularly with Simon Peter; the Manner of whose Death he foretold, and whom he passionately urged to feed his Flock and follow him, *John 21. 1 — 23.* And, saith St. John, many other Signs truly did Jesus in the presence of his Disciples, after his Resurrection; which are not written in this Book. *John 20. 30.* To them, saith St. Luke, did he shew himself alive after his Passion, by many infallible Proofs; being seen of them forty days, and speaking to them of the things pertaining to the Kingdom of God. *Acts 1. 3.* Nay and St. Paul likewise tells us, that he was seen by above five hundred Brethren at once; and again at his Ascension, by all the twelve Apostles. When, after

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that he had given *Commandments unto them, as they beheld, he was taken up, and a Cloud received him out of their sight; and so he was carried up into Heaven, and sat on the Right Hand of God.* Acts i. 2, 9. Mark 16. 15—20.

Nor was our Saviour's Resurrection thus manifested to, and therefore to be testified of, only by *Friends*: but the same was so very evident, that *Enemies* likewise were forced to confess it. Even some of those very *Soldiers*, who had been order'd to watch at the *Sepulchre*, under colour of securing the *Body of Jesus from being stoln and carried away by his Disciples in the Night*; even they, I say, were most amazingly convinced of it, when seeing the *Stone rolled back from the Door by an Angel, whose Countenance was like Lightning, and his Raiment white as Snow.* And at the same time feeling the *Earth quake* and tremble under them, they also *shook thro Fear*, and became as *dead Men*, Mat. 28. 2, 3, 4. After which, as bound by *Truth and Justice*, they openly confirm'd, what they were hired to confute; fairly coming into the *City*, and shewing unto the *Chief Priests* all the things that were done. ver. 11.

To which I add the ingenuous Narrative of the same Matter, written by **Josephus*, a profess'd *Jew*, about ninety three Years after: wherein having mention'd our Lord's Crucifixion, he adds, that notwithstanding this ignominious *Death*, they who follow'd him before, did not cease to adhere to and love him still; ἐφάνη δὲ αὐτοῖς τεῖνον ἔχον ἡμέραν πάλιν ζῶν, and that because, after three days, he appeared to them alive again. This he rightly took as the Reason of their being confirm'd in the Faith they had receiv'd: agreeably to this of St. *John*, When he was risen from the dead, his *Disciples* remember'd, that he had said this unto them, or that he had foretold his *Resurrection*; and they believed the

* *Joseph.* in *Antiquit. Jud.* lib. 18. cap. 4.

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Scripture, and the Word which Jesus had said. John 2. 19, 20, 21, 22.

But moreover, besides the *Witness* of *Angels* and *Men*, we also have the *Witness* of *God*, which is yet *greater*: not only in that his Omnipotence was clearly shewn, by raising Jesus Christ from the dead; but likewise in that, as he had foretold, *the Spirit of Truth, which proceedeth from the Father, testified of him.* When this *Holy Ghost*, this *Comforter*, being sent down upon the *Apostles*, and having *endued them with Virtue from on high*, did thereby *witness* that *Christ was risen*: because, according to his Promise it was, that he *sent this Spirit* unto them from the *Father*, John 15. 26. After which, and all the other *Evidences* given, they, as he had told them that they should do, *bore witness* to the same, as having *been with him from the Beginning*, ib. ver. 27. and seen all his other *Works*, of which this was the *ratifying Seal*.

But here, that their *Testimony* may appear to us yet more authentick and unquestionable, let us observe and carefully attend to the following *Particulars*: that the said *Apostles* and *Disciples* *immediately* declared the *Fact* of *Christ's Resurrection*, and this upon that very *Spot* or *Place*, where the thing was said to have been done; that they did not whisper about the *Matter*, but proclaim'd it in as open and publick a manner, as they could, and this in one of the most noted *Places* of the whole *World* at that time; that this they also did at a *Season* of the *Year*, when there was the greatest *Concourse* and *Resort* of *People* thither from all *Parts*, and consequently the greatest *Number* to hear and examine what they asserted; nay and that the profess'd *Opposers* of it had many urgent and weighty *Reasons* to persuade them to exert their utmost *Efforts* in evincing the *Falshood* of it; that those withal were *Men* of *Power*, and had as much *Time* and *Opportunity* as they could wish for, to discover the *Imposture*,

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posture, had there been any in the Case. But notwithstanding, on *their* part, nothing like this was ever done: and on t'other side, the *Apostles, &c.* with great Power, gave witness of the Resurrection of the Lord Jesus, Acts 4. 33. This they unanimously and constantly averr'd, even to their last Breath; and that in defiance to all Opposition, and maugre all Temptation; being no more shaken by the Frowns and Threats, than allured by the Smiles and Flatterys of this World; whose Riches, Honours, Pleasures, &c. they rejected with Contempt, when having nothing else to look for, but quite the contrary to these: to wit, Persecutions, Reproaches, Imprisonments, Tortures, and all manner of cruel Deaths; which also they suffer'd with Patience and Cheerfulness, when call'd to it for the sake of the Lord Jesus. And thus was their Testimony of him still the more confirmed; and the *Faith* of the Resurrection water'd, as it were, with the Blood of those its Martyrs, grew up and spread throughout the World; *God himself also bearing witness to the same, both with Signs and Wonders, with divers Miracles and Gifts of the Holy Ghost, Heb. 2. 4.* and giving to it a blessed Increase. And the same, as deliver'd in the Holy Scriptures, has, under the Presidency of that Power, which at first inspired *them*, been, with the utmost Care and Caution, transmitted down to us, upon whom the Ends of the World are come.

Therefore have we also the greatest reason to believe, that *tho Christ Jesus was crucified thro Weakness, yet he liveth by the Power of God, 2 Cor. 13. 4.* that is, tho by his Sufferings the Infirmary of his *Human Nature* was discover'd; yet by his recovering of Life, the Divine Power, in him and about him, was eminently shewn: and by that he having been raised from the dead, dieth no more, Death hath no more Dominion over him. Rom. 6. 9. And now do all the Hosts of Heaven fall down before him, that was dead and is alive, and dies no more; and every Creature, which is in Hea-

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ven and in Earth, and under the Earth, and such as are in the Sea, cry with a loud Voice; Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessings!

Now if it be thus undeniably true, that Christ himself is risen from the dead, how then can it be suppos'd or said, that *there is no Resurrection of the Dead*, or that *Christ*, in this sense, will not draw all Men after him? The Certainty of a general Resurrection is put by * St. Paul upon an equal foot with that of Christ himself: insomuch that, says he, *If the Dead rise not, then is not Christ raised. But Christ, he avers, is risen from the dead, and become the First-fruits of them that slept, or the Beginning and First-begotten and First-born from the dead. For since by Man came Death, by Man came also the Resurrection of the Dead; and as in Adam all die, even so in Christ shall all be made alive. 1 Cor. 15. 20, 21, 22. Col. 1. 18. Rev. 1. 5.* For the Truth of which he again thus argues: *Else what shall they do, which are baptized for the Dead, if the Dead rise not at all? Why are they then baptized for the Dead? 1 Cor. 15. 29. † That is, why did they vow and profess at their Christian Baptism, that among other Articles of Faith, they believed the Resurrection of the Flesh? Or why did they then make this solemn Acknowledgment, with reference to the dead Bodys of Men, that they shall be raised again to Life everlasting? As surely therefore as the Word of God, and our Faith depending on it, are true, God hath both raised up the Lord, and will also raise up us by his own Power. 1 Cor. 6. 14. And consequently, If we believe that Jesus died and rose again, we must believe, that even so them also, which sleep in Christ, will God bring with him, at the Day of Judgment, 1 Thess. 4. 14. And accordingly, to in-*

* See 1 Cor. 15. 12, &c.

† See Dr. Hammond's Paraphrase of this Place.

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timate this to be as certain, as if it had been done
 already, the same Apostle says elsewhere, by an
 usual *Hebraism*, that *God hath raised us up together,*
and made us sit together in heavenly Places through Christ
Jesus, Eph. 2. 6. Therefore likewise *St. Peter* tells
 us, that *God according to his abundant Mercy, hath be-*
gotten us again unto a lively Hope, by the Resurrection of
Jesus Christ from the Dead. 1 Pet. 1. 3. namely, that
 he, who raised up him, will also quicken our mortal Bo-
 dys, by his Spirit, that dwelleth in us. Rom. 8. 11.
Who are kept by his Power thro Faith unto Salvation,
ready to be revealed in the last time. 1 Pet. 1. 5. that
 is, at the ending of the World, and the second Ap-
 pearance of *Jesus Christ*, to judg the *Quick and the*
Dead. ib. ver. 7. this being the great and solemn
Day, which God hath appointed, when he will judg the
World in Righteousness, by that Man, whom he hath or-
dained; whereof he hath given Assurance unto all Men,
in that he hath raised him from the dead. Acts 17. 31.
 Nay and to this end, *Christ both died, and rose, and*
revived, that he might be Lord both of the Dead and
the Living. Rom. 14. 9. that is, he, as being a *Judg*
 and a *Rewarder* of all the *Faithful*, might be so far
 Lord, not only of those that shall be *alive* at the
Day of Judgment, but also of those that had been
dead, as to be able to raise them up to *Life* again;
 that they may receive a *Crown of Glory which fadeth*
not away. And this was properly *St. Paul's own*
Hopetowards God, in the Text, as he was a good and
 faithful Christian; tho at the same time he inti-
 mates the Certainty of a *Resurrection*, not only of
 the *Just*, but the *Unjust*. The which, a *Judgment of*
the World in Righteousness, or a rewarding of all Men
according to their Works, must needs suppose: that so
 both the *Souls* and the *Bodys* of all Men, as they had
 been Partners in the *Actions* and *Sufferings* of this
 Life, may jointly receive the *Rewards* or *Punishments*,
 respectively due to them; and thus the entire *Persons*
 both

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both of the *Just* and the *Unjust* may be eternally happy or miserable.

II. Which minds me of my second general Head: namely, to give you some Description of the *Resurrection* of one and t'other, and to shew from Holy Writ, how and to what end the *Just* will rise, and how and why, the *Unjust*. Now thence we learn, that when the Son of Man shall come in his Glory, and all the holy Angels with him, and shall sit upon the Throne of his Glory; and before him shall be gathered all Nations; and he shall separate them one from another, as a Shepherd divideth his Sheep from the Goats: then, as the Righteous shall go away into Life eternal, so the Wicked will as surely go into everlasting Punishment. Mat. 25. 31, 32, &c. 46. Then all those that are in the Graves, shall hear his Voice, and shall come forth: they that have done good, unto the Resurrection of Life; and they that have done evil, to the Resurrection of Damnation. John 5. 28, 29. All those, who sleep in the Dust of the Earth, shall awake: some, to everlasting Life; and some, to Shame and everlasting Contempt. Dan. 12. 2. Now here the very word *Resurrection*, or Rising up again and *Awaking*, as equally applied to the *Just* and *Unjust*, supposes, that those very same Bodys of one and the other, which their Souls informed in this Life, will be re-assumed: for otherwise they could not be said to rise and live again; but barely to rise and live. And therefore, I say, does this suppose the *Resurrection-Bodys* of one and t'other to be the same, as lived before, and had been once laid down by Death. The same, I mean, as to Substance and Quantity; tho not as to Quality, and other Accidental Regards. Touching which latter, there will indeed be very great Alterations made: *οἱ σῶματοι*, as St. Paul speaks, or those just Persons, who have been planted together in the Likeness of Christ's Death, by Baptism; and have afterwards stood to and observ'd (what in them laid) the Terms of the Baptismal Covenant: those,

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those, I say, will also be raised in the Likeness of his Resurrection, Rom. 6. 5, 6. that is, as surely as they have borne the Image of the earthly, or of the first Man, who was of the Earth, they will hereafter bear the Image of the heavenly, or of the Lord from Heaven, who was made Man. 1 Cor. 15. 47, 49. When what was sown in Corruption, will be raised in Incorruption; what was sown in Dishonour, will be raised in Glory; what was sown in Weakness, will be raised in Power; what was sown a natural Body, will be raised a spiritual Body. 1 Cor. 15. 42, 43, 44. And in short, Christ will then change their vile Bodys, and fashion them like unto his glorious Body, Phil. 3. 21. The Purport of all which is this: At this Resurrection of the Just, departed Souls will receive and embrace their old Companions, the Bodys they once left in the Dust of Death; freed from those many Imperfections, which heretofore attended them. For now will they be no more obnoxious to Death or Dissolution, to Defects or Deformity, to Distempers or Decays of Parts; no longer given to raise Rebelions and Perturbations, or to war against the Spirit: but now they will become as perfect, as their Nature will admit of; fit Temples of the Holy Ghost; stately without, and sacred within; spiritual and by Grace immortal, as the Souls themselves; to whom they will now be obedient Servants and faithful Friends; no longer pressing down, or carrying on separate Interests against them, but rather concurring with and promoting even their noblest Operations; fulfilling their Dictates with pleasure and dispatch, and making the Happiness of them to be their own.

In short, all they who shall be accounted worthy to obtain the future State of Bliss, and that Resurrection from the dead, will then put off all those Passions, which do now ruffle and discompose them; and every sensual Appetite, by which now they are tempted to or ensnared in Sin. Then their Bodys will be placed
above

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above the Reach of Calamity or Change, will be made bright and glorious, like as *the Sun of Righteousness*; and thus refined and exalted, will eternally continue in most exquisite Beauty and Vigour; being, in that and those other respects, *equal to the very Angels*; and so far *the Children of God, as they are Children of the Resurrection.* Luke 20. 35, 36.

But as the Bodys of the *Just* will be *raised*, thus fitted to receive the eternal Irradiations of God's Love: so on the other hand, the Bodys of the *Unjust*, will be the utter Reverse of all that, and render'd yet more capable than they were before, by their own vicious Habits, to receive the fullest *Vials of God's Wrath*, and to be *tormented day and night for ever and ever.* The very same Substance of those also will rise up again, but with as great Additions to the Corruptions and Deformitys, which they had contracted here, as Hell and the Devil, as Envy, Malice, and Despair can make.

Thus we have seen what will be the Case both of the *Just* and the *Unjust* at the general *Resurrection*: for all which we have the sure Word of God, and therefore may depend upon the Certainty of one and t'other. So that however the *Bodys* of some may have been devour'd by wild Beasts; those [of some, by Men themselves, as savage; those of some, committed to the Earth, and made the Nourishment of Worms; those of some, flung into the Sea, and feasted on by its Inhabitants; those of some may have been dissolved by the Energy of Fire, even into the smallest Particles, and these after that never so remotely scatter'd: yet he, who hath promised, as he must needs be willing, so is at once abundantly able to recollect them all. He, in whose Book all the several Parts and Members were at first written, can with his all-seeing Eye discern, and by his Omnipotence rejoin those Ingredients of Mens Bodys, which at the beginning he made out of *No-thing.*

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thing. So that then the dissipated Materials, neither of the *Just* nor the *Unjust*, will escape his Cognizance or Power : but, as in Veracity and Justice bound, he will see and restore the one and the other. Then *the Sea will give up the Dead, which were in it ; the Earth and the Grave will deliver up the Dead, which were in them :* and so they being all raised up, will be judged according to their *Works*, Rev. 20. 13. To them, who by patient Continuance in Well-doing, sought for Glory, and Honour, and Immortality, will be render'd eternal Life : but unto them, that have been contentious, and have not obey'd the Truth, but obey'd Unrighteousness ; Indignation and Wrath, Tribulation and Anguish, upon every Soul of Man, that did evil. Rom. 2. 6, 7, 8.

And now, methinks, from the Prospect taken of a twofold *Resurrection*, that is, both of the *Just* and the *Unjust*, our Hopes and Fears must needs waken and stir us up to obtain the one, and to avoid the other : to know *Christ Jesus*, and the Power of his *Resurrection*, and the Fellowship of his Sufferings, being made conformable unto his Death ; if by any means we may attain unto the happy *Resurrection* of the Dead, or of the *Just*, who die in the Lord, and will be surely blessed. Phil. 3. 10, 11. Rev. 14. 13. Which minds me,

III. To infer and apply some Practical Uses from what has been said, and so conclude. If then we not only believe and expect a *Resurrection* in general of all Mankind, but hope for a happy one our selves, we must observe some necessary Conditions on our part, for making us accounted worthy to obtain it.

(1.) In general, we must endeavour to be number'd with the *Children of God*, with the truly *Just* or *Righteous* ; that so our Lot, at the Day of Judgment, may likewise fall among the *Saints*. This we may learn from St. Paul's Example also, in the words immediately after the Text : *And herein do I exercise*
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my self, to have always a Conscience void of Offence toward God and toward Men. The taking of which pious Course was, no doubt, a main Ground of his Hope towards God, thro Jesus Christ, that he himself should bear a part in the Resurrection of the Just, and share the blessed Consequences of it. Therefore elsewhere he exhorts us also to this purpose, that we live soberly, righteously, and godly in this present World, looking for the same BLESSED HOPE, and the glorious Appearing of the great God and our Saviour Jesus Christ, to judg the World. Tit. 2. 12, 13. Thus must we fall in with the great Design of Christ's own Resurrection: whom God raised and sent him to bless us, in turning every one of us from our Iniquitys, Acts 3. 26. And therefore as Christ was raised from the dead by the Glory of the Father, even so we also should walk in Newness of Life, Rom. 6. 4. And, saith St. Peter, Seeing, Brethren, ye look for such things: a Day of Judgment, a Resurrection, and the Ending of this World, &c. what manner of Persons ought ye to be, in all holy Conversation and Godliness? How very diligent ought ye to be, that ye may be found of Christ in Peace, without spot and blameless? 2 Pet. 3. 11, 14.

(2.) In particular, we must be careful to qualify our Hope of a Resurrection with all those Graces, mention'd by St. Paul, as necessary for it, in Col. 3. and most especially, with Heavenly-mindedness and Purity. For if, says he, ye be risen with Christ, or look for certain to rise with him, at the Resurrection of the Just, thro the Faith of the Operation of God, who hath raised him from the dead: then, as he intimates, lest this your Hope should be but mere Presumption, seek those things, which are above, where Christ sitteth at the Right Hand of God; set your Affections on things above, not on things on the Earth. ib. ver. 1, 2. and chap. 2. ver. 12. And, for the same reason, he adds, Mortify your Members, which are upon the Earth: Fornication, Uncleanness, inordinate Affections, evil

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Concupiscence, and Covetousness, which is Idolatry. ver. 5. And put ye on the new Man, or the Lord Jesus Christ; and make not Provision for the Flesh, to fulfil the Lusts thereof. ver. 10. and Rom. 13. 14. For as we expect that Christ should so change our vile Bodys, that they may be fashion'd like unto his glorious Body; it will be our part to fit our selves now in some sort for that Change. Therefore our Conversation should be now as it were in Heaven; we should live now as Members of that holy and spiritual Society above; from whence also we look for the Saviour, the Lord Jesus: And for that end should we endeavour to cleanse our selves from all Filthiness of Flesh and Spirit, perfecting Holiness in the Fear of God, Phil. 3. 20, 21. 2 Cor. 7. 1. because Flesh and Blood, that is, unmortified Lusts and sensual Appetites, cannot inherit the Kingdom of God, neither doth Corruption inherit Incorruption. 1 Cor. 15. 50. Therefore, Brethren, we are Debtors, not to the Flesh to live after the Flesh. For if ye live after the Flesh, ye shall die, that is, ye shall die the second Death, and be for ever miserable: but if ye thro the Spirit do mortify the Deeds of the Body, ye shall live; that is, ye shall partake of Joy that is unspeakable and full of Glory, and eternal Pleasures at God's Right Hand. Rom. 8. 12, 13. For being thus made free from Sin, and become the Servants of God, as you will have your Fruit unto Holiness now, so the End will be everlasting Life, Rom. 6. 22.

(3.) When having thus qualified our Hope with Righteousness, Heavenly-mindedness, and Purity, hence may we as surely conclude our Justification from Guilt, thro Faith in Jesus Christ, and consequently that our Names are written in Heaven, as if an Angel come from thence had told us so. For who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right Hand of God, who also maketh Intercession for us. Rom. 8. 34. Who was deliver'd for our Offences, and rose again for our Justification: after which being highly exalted, he became
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our *Advocate* with God the Father ; so that if we sin, yet he, upon our true Repentance and thro Faith in his Merits, &c. is still the *Propitiation* for our Sins, Rom. 4. 25. 1 John 2. 1, 2.

(4.) Therefore we may go on in our Christian Calling, with *Righteousness, Peace, and Joy in the Holy Ghost*, Rom. 14. 17. amidst all the *Changes* and seeming *Chances* of this mortal Life : nay and even when we walk thro the dark *Valley* and *Shadow* of *Death*, we shall need to fear no Evil ; the God of *Hope* having filled us with all *Joy* and *Peace* in believing, that we may abound in *Hope* thro the *Power* of the *Holy Ghost*. Rom. 15. 13. In which case, how will a good *Conscience*, the *Fruits* of the *Spirit*, and particularly the *Comfort* of believing, and hoping for a joyful *Resurrection*, out-balance all the *Evils* that can befall us here below ! Especially considering again, that the very *Affliction*, which is but for a moment, at once worketh for us a far more exceeding and an eternal *Weight* of *Glory*, 2 Cor. 4. 17. And therefore ought we to reckon with *St. Paul*, that the *Sufferings* of this present *Time* are not worthy to be compared with the *Glory*, which shall be revealed in us. When we, as being made the *Children* of God and of the *Resurrection*, shall, as such, be found *Heirs* of God and Coheirs with *Christ*. And therefore if so be that we suffer with him, we shall be also glorified together, Rom. 8. 17, 18. Death at least will soon put an end to all that may be grievous to us in this Life : at whose Approach, tho the *Wicked* have just ground to tremble, yet we may hold up our heads in hope, as knowing that our *Redemption* draws nigh, Luke 21. 28. And when at length the *Partition-Wall* betwixt us and *Eternity* is broken down, *Mortality* will be swallow'd up of *Life*, 2 Cor. 5. 4. Nor after that need our *Souls* to dread a *Re-union* to those *Bodys*, which were once indeed to them as *Fails* and *Prisons*, and therefore so call'd by the wisest *Philosophers* : because they will then have the greatest reason to rejoice, and even long for the *Adoption*, or

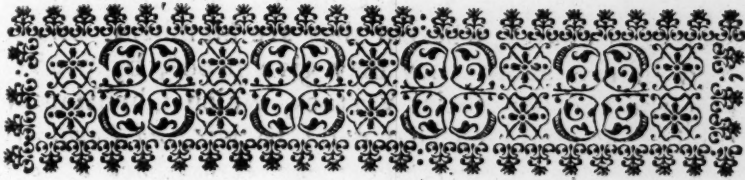
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the *Resurrection of the Just*, and thereby the *Redemption of their Bodys*, Rom. 8. 23. Which being rais'd up, powerful, spiritual, celestial and glorious, will meet our Souls again in Peace; and the *Flesh* and the *Spirit* being now reconciled, will live together in eternal Harmony. Therefore have we abundant reason, not only to comfort one another with these Words, but also,

In the fifth and last place, The *Hope* of all this ought to inspire us with the utmost Gratitude towards God. Thanks be unto God for his unspeakable Gifts and Benefits, 2 Cor. 9. 15. And let our Thankfulness shew it self hearty and sincere, by the Obedience of our future Lives; by our being stedfast, unmovable, always abounding in the Work of the Lord, forasmuch as we know, that our Labour is not in vain in the Lord. 1 Cor. 15. 58. To this end, May the God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the Sheep, thro the Blood of the everlasting Covenant, make us perfect in every good Work, to do his Will, working in us that, which is well-pleasing in his sight, thro Jesus Christ, to whom be Glory for ever and ever. Amen. Heb. 13. 20, 21.



D I S-



DISCOURSE VI.

The Ascension of Jesus Christ into Heaven, and the Consequences of it to Men upon Earth.

A SERMON preach'd at Christ-Church
in Canterbury upon Ascension-Day, 1714.

EPH. IV. 8.

*Wherefore he saith, when he ascended up on high,
he led Captivity captive, and gave Gifts unto
Men.*



FROM the Beginning of this Chapter, and so throughout, St. Paul exhorts the *Ephesian Converts*, and in them all other *Christians*, to walk worthy of the *Vocation*, wherewith they are call'd, ver. 1. that is, conformably to their Character as such, to the Faith they have been baptized into, and the Doctrines they profess to have learnt of Christ, ver. 20. The which

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he gives 'em to understand, they may particularly shew themselves to do, by endeavouring, what they can, to keep up *Unity* and *Concord* in that spiritual Society or *Church*, whereof they are Members, *ver. 3.* And of this again they may give proof, by practising those other social Vertues, which Christianity enjoins, as useful to that end: to wit, all *Lowliness* and *Meekness*, *Long-suffering* and *Forbearance* of one another in *Love*, *ver. 2.* By putting away all *Bitterness* and *Wrath*, and *Anger*, and *Clamour*, and *Evil-speaking*, with all *Malice*; and being kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us. *ver. 31, 32.* Thus to endeavour after *Unity* by the way of godly *Love*, he tells us again in other words, will be to pursue the great Design of our Christian Calling, or what we have been taught, as the Truth is in Jesus: that we put off concerning the former Conversation, the old Man, or the Body of Original Sin, which is sour'd with the Leaven of *Malice* and *Wickedness*, and corrupt according to the deceitful Lusts, that war in the Members; and that we put on the new Man, or the Image of God, who is *Love*, and be renewed in the Spirit of our Mind, *ver. 21, 22, 23.* Which general Argument for *Unity*, the Apostle also reinforces with these moving Analogys: that, as we are are called in one *Hope* of our Calling; as there is one Lord, one Faith, one Baptism, one God and Father of all; so there is one Body and one Spirit. *ver. 4, 5, 6.* that is, the whole true Church, or all the Branches and Members of it collectively taken, are one Body, animated as it were with one universal Soul: to wit, the Holy Spirit of God. Whence he strongly infers, that we ought to keep, what he therefore terms the *Unity of the Spirit*, of that one Spirit, as he says * elsewhere, by which we are all baptized into one Body, in the Bond of Peace, *ver. 3.* And again he intimates, that, for us not to do this, would be

* 1 Cor. 12. 13.

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to grieve the Holy Spirit of God, whereby we are sealed unto the Day of Redemption, ver. 30.

But here then, like as he does * elsewhere, in comparing the *Body Ecclesiastick* with the *Natural*, he withal supposes, that as this *Body* is *one*, tho it hath many *Members*, and it is not one *Member*, but many: so also is *Christ*, or his *Mystical Body*, the *Church*. Which accordingly, as consisting of various *Members*, design'd for various *Administrations*, is assisted and acted in them by that *Divine Spirit*, which pervades and holds them together; working in them divers ways, and dividing to every *Man* severally as he will, or as in his *Wisdom* he thinks it respectively expedient, for the perfecting of the *Saints*, for the *Work of the Ministry*, for the edifying of the *Body of Christ*: till we all come in the *Unity of the Faith*, and of the *Knowledg of the Son of God*, unto a perfect *Man*; unto the *Measure of the Stature of the Fulness of Christ*. ver. 12, 13. that is, "till the Christians of all Ages and Countrys shall be fully instructed in all Christian Knowledg, and firmly establish'd in one common Faith."

For this end was the *Holy Spirit* bestow'd on Men at the first, in divers extraordinary *Manners* and *Degrees*; and by him our Blessed Lord gave some *Apostles*, and some *Prophets*, and some *Evangelists*, and some *Pastors and Teachers*, ver. 11. And to every one of them *Grace* then was, and so it is still given to every true *Believer*, according to the *Measure of the Gift of Christ*, ver. 7. that is, in proportion as he hath judg'd and doth still judg it needful. And hereby, or by the *Presence and Co-operation* of this *Holy Spirit* with us, is his *Promise* thus far answer'd: that he would be with his *Followers* *alway*, even unto the *End of the World*. *Mat.* 28. 20.

But here the happy *Commencement* of this we are to date from the time of our Lord's *Ascension* up

* 1 Cor. 12. 12. and see the whole Chapter.

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to Heaven, his actual Enthronement in his Kingdom there, as under the double Capacity of *God and Man*, and his sitting at the *Right Hand* of the *Father*. Wherefore he saith, or hath foretold by the Mouth of *David*, in *Psal. 68. 18*. *When he ascended up on high, he led Captivity captive, and gave Gifts unto Men*: those *Gifts*, the Psalmist intimates, which he then received for them; that the Lord God might dwell among them. God, I say, the Apostle means, hath so foretold by *David* in these words: which tho, as utter'd so long ago by him and literally taken, are granted indeed to refer most directly and expressly to somewhat then past, that is, to God's actual Victory and his Triumph in the Ark at *Sion*, over his and the Psalmist's Enemies, the *Philistines*, above eleven hundred Years, before our Lord's *Ascent* to Heaven, in his *Human Nature*: yet *St. Paul*, who surely knew the full Significancy and Import of them, reckon'd that they carried in them a yet more weighty Reference to something future; which however, by an usual Hebraism, was, for the *Certainty* of it, express'd, as if already come to pass. Therefore he also took up the same Words to declare the same Thing, when it was indeed come to pass: that is, Christ's actual Conquest of his and our spiritual Enemies, and his Donation of *Gifts unto Men*, on the occasion or in consequence of his solemn Triumph over them, when he *ascended up to Heaven*. In which Passage thus laid before us, we may observe the following Particulars:

First, A Supposition, that Jesus Christ really *ascended up into Heaven*.

Secondly, A twofold Assertion: namely, one, that, when he *ascended, he led Captivity captive*; and another, that in consequence of his having done so, he then or thereupon *gave Gifts unto Men*. And these are the Heads, on which I shall now proceed to enlarge.

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large. After which, I shall draw some useful Inferences from the Whole, and so conclude.

First then, I come to consider the *Supposition* or Thing here taken for granted, and which is justly made an Article of our *Christian Faith*: to wit, that Christ Jesus *ascended bodily*, or with the entire Substance of his Human Nature, *on high*, or into Heaven, as the * *Jews* themselves do understand the Phrase. Now, touching the Truth of this Fact, we are particularly certified in the † Gospels of St. *Mark* and St. *Luke*, and in the Acts of the Apostles, that the very same Body, of which the Disciples had been assured by many infallible Proofs, that it was the real Body of Christ; which had lived some time on Earth, was after that *crucified, dead, and buried*, and thence restored to Life again; that this *same Body*, I say, in vital Union with his human Soul, truly ascended from this Earth below, into the highest Heavens. For, as we read in the Sacred Historys, after that our Lord was risen, and he had commission'd his Apostles, &c. to preach and propagate the Gospel; and after that he had said and done what else was necessary for them, in order to it; in fine, as he *lifted up his Hands, and blessed them*; while he was actually doing this, and they still *beholding him*, he was leisurely taken up from off the ground, and while they looked stedfastly towards Heaven, as he went up, at length *a Cloud received him out of their sight*; thence he was still carried on and *received up into Heaven, and sat on the Right Hand of God*. And thus might the Truth of Christ's *Ascension* and *Exaltation* be taken for granted, even by those also, who did not see it; upon the authentic Deposition of many, and those very credible

* See Bishop Pearson on the Creed, p. 270. and Dr. Towerfon, p. 245.

† Mark 16. 19. Luke 24. 50. Acts 1. 9, 10.

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Witnesses: Persons, who saw that strange Event with their own Eyes, and therefore could not be deceived themselves; and Persons withal of so much known Probity and Integrity, as that it cannot be supposed, they would go about to deceive other Men.

But however, lest the Incredulous should have this Scruple left: That the Sight of the Apostles and Disciples was terminated in these lower Regions, could not pierce into the highest Heavens, nor consequently give them a full Assurance, that their Lord was indeed receiv'd up thither; therefore did God think fit to add the Testimony of *Angels* to that of *Men*: for so we likewise read in * one of the aforesaid Narratives, that *behold two Men*, that is, two *Angels* in the shape of *Men*, *stood by them in white Apparel*; which also said, *Ye Men of Galilee, why stand ye gazing up into Heaven*, as tho you expected to see somewhat more of Christ's bodily Presence now? We tell you, 'twill be all in vain to look for that, he being gone up far above all the visible Heavens, and enter'd now into that Light, which is inaccessible and invisible to mortal Eyes; where he will hold his constant Residence, until the Consummation of all things, or to the End of this transient World. But then withal we assure you further, that this same Jesus, which is taken up from you into Heaven, will indeed be visible again, and shall so come in like manner, as ye have now seen him go into Heaven: that is, *in Power and great Glory*, to judg the World. And now,

Secondly, From these Observations made, touching the Fact of Christ's *Ascension*, I pass on to the twofold Assertion in the Text: that *when he ascended up on high*, first, *he led Captivity captive*; and secondly, *he gave Gifts unto Men*.

* Acts I. 10, 11.

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Now as our Redeemer, he, who came out of the Bosom of the Father, to rescue us out of the *hands of our Enemies*, and to assert us into the *Liberty of the Sons of God*: as he, I say, was of course militant on Earth, his *Life a Warfare*, and his *Death a Victory*; no wonder, that the Conduct and Consequences of one and t'other are often couch'd and set forth to us in military Terms, and accordingly such are those here before us. The which again it was the more natural to take up and use on this occasion; because antiently the Way and Manner of earthly Triumphs did carry in them some Resemblance of the Fact and Circumstances of Christ's *Ascension* up to *Heaven*, after his Conquest of the Grave. Therefore the *Psalmist*, as I have told you, used the same Words, at once to signify both one and t'other: and tho St. *Paul*, for his purpose, applied them to the latter only; yet as the Emblem remains in the Expression, and so the Allusion is still made, the Sense they carry in them will be not unfitly illustrated by opening the Parallel, and briefly decyphering the Figures which describe it. However in the Application, you must excuse me, if I do not indulge my Fancy, as * some have done, in running out beyond the Line of Scripture,

* Thus among other Tokens of Likeness in Formalitys, &c. some have asserted, that, as it was usual in the antient Triumphs, for the Senators and others of the chief Citizens to go forth to meet and conduct into their City the Victorious General; who was then also attended with his Soldiers and his Slaves: even so our Lord at his *Ascension* was really and literally met by a numerous Train of Angels from above, those Citizens of his Capital, the New Jerusalem; was accompanied up into Heaven by Bands of Soldiers, or those Saints departed, whose Graves were open'd at the time of his Resurrection, Mat. 27. 53. And lastly, with his Captives; that is, at once with Principalities and Powers, or the Devil and his Angels, and with Men then living, but hitherto their Captives under Sin; and with the Souls of others deceased, which were till then enslaved in Hell, but were now rescued thence by the Soul of Christ descended thither, as St. *Athanasius*, St. *Jerom*, and others of the Antients

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ture, touching the pompous manner of our Lord's *Ascension*; it being my Intent to set the Comparifon, not upon *all four*, but only upon juft as many *Legs* as it can go with.

As then in the antient Triumphs, among other Enfigns of Glory and Magnificence, 'twas ufual for the Conqueror, crown'd with Gold or Laurel, to ride into his *Capital*, in a high and open Chariot, vifible to all Spectators, and follow'd in the Rear of his Attendants by thofe Wretches, whether Kings or others, once his Rivals or Superiours, but now in fervile manner draggling behind him in Chains and Fetters, as whom the Chance of War had made his Captives; and again, as the Victor was wont, upon that occafion, to cheer the Hearts of his Friends and Country-Men about him, and make them fenfible of the Advantage he had gain'd, by diftributing of his Subftance in *Largesses* among them, which the old Romans call'd *Missilia*, as being *Dona in Populum miffa*, Gifts or Bountys iffued forth and difperfed to the People; and this as a Part and a Complement of the Solemnity: even fo Chrift Jefus, the Captain-General of our Salvation, after that he had fought the good Fight, and thro his Death had *abolished* or difarmed * Death, and *overcome him who had the Power of it*, that is, *the Devil*, 2 Tim. 1. 10. Heb. 2. 14: Col. 1. 13. & 2. 15. whofe lying Oracles were then filenced, and his Tyranny fuppreffed; when by the Sacrifice of himfelf he had not only purged and put away the *Guilt of Sin*, upon our Repentance and thro Faith in him, but fo far alfo refrain'd and curb'd the *Dominion of Sin*, as that, unlefs it were

tients thought. See Bifhop Pearson on the Creed, p. 250. All which in general is fupposed to be countenanced by this of St. Ignatius: ἀνέβη μετὰ πολλῶν ὄχλων. See alfo Dr. Heylin on the Creed, p. 312, 313, 314, 315. and Monsieur Le Clerc's additional Note to Dr. Hammond on the Text.

* To which purpofe fee Hof. 13. 14. compared with 1 Cor. 15. 54, &c. Rom. 5. 17. John 3. 36. & 11. 25. 1 John 5. 10, &c.

Mens

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Mens own Fault, it could *no longer reign in their mortal Bodys*, that they should obey it in the Lusts thereof, *Heb.* 1. 3. & 9. 26. *Rom.* 6. *per totum*. * when by his Resurrection from the Dead, and his Abode for some time after it on Earth, he had confirm'd the Conquest, as being thereby declared or proved the Son of God with Power, according to the Spirit of Holiness, *Rom.* 1. 4. and it appearing, that *tho he was crucified thro Weakness*, yet he lived again by the Power of God, *2 Cor.* 13. 4. and had surmounted all Opposition, which Hell and the World could make against him, *Eph.* 2. 20, &c. *John* 16. 33. *Gal.* 6. 14. *1 Cor.* 5. 4, 5. When, I say, he had thus † *spoiled Principalities and Powers, the Prince and the Rulers of the Darknes of this World, triumphing or insulting over them in his Cross*, *Col.* 2. 15. *Eph.* 6. 12. and had demonstrated in fact, that as he had power to lay down his Life, so he had power to take it again, *John* 10. 18. after which, when he had staid long enough among his Followers, to convince them that he was indeed risen from the dead, and to instruct them in the things pertaining to the Kingdom of God, *Acts* 1. 3. next he went on to his Coronation, and formally || solemnized the Triumph in his Ascension up to Heaven: when having made the Clouds his Chariot, and soaring upon the Wings of the Wind, he shew'd his Captives yet more openly than he had done at his ||| Crucifixion; exposing Death without its Sting, Hell or the Grave without its Victory, Sa-

* To which purpose see also *John* 1. 29. *Rom.* 5. 8, 9, &c. *1 Cor.* 6. 11. *Col.* 2. 13, 14. *Gal.* 2. 20. & 5. 24. *Heb.* 9. 14, 26. *1 Pet.* 1. 19. & 2. 24. † *John* 1. 7.

† Θειαμβεύσας αὐτὸς ἐν αὐτῷ, τῷ ἔστιν, ἐν πρὸς σαυρῶ τὸς δαίμονας ἡττωμένους δείξαι. Theophyl. in loc.

|| Θείαμβος γὰρ λέγεται, ὅταν τις ἀπὸ νίκης πολεμίων ἐπανελθὼν, δημοστὰν πόμπην πέλῃ, τὸς ἡττηθέντας δεσμούς πασι δεικνύων. Theophylact. ibid.

||| For then, as Origen says, invisibiliter in eâ Cruce Diabolus cum Principatibus & Potestatibus affixus est Cruci. In *Josuah*.

tan

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tan gagg'd, Sin depos'd, and the World trod under foot; and it was then as plainly evidenced, that those his Enemies, and all others both temporal and spiritual, were his Prisoners of War, and brought under his Command, as if he had visibly dragg'd them along thro the open Air, at the Wheel of a Triumphal Chariot.

Thus did he publickly make good his Divine Character, and prove beyond all Contradiction, that he really was, what he before pretended, and what the Prophets had foretold, that the *Messias* or *Christ* should be, that is, the true *Emanuel* or *God with us*, and manifested to the World in human Flesh: that so he might *break the Serpent's Head*, *destroy the Works of the Devil*, that Introducer and Promoter of Sin and Misery among us; might *ransom Mankind from the Power of the Grave*, and *redeem them also from Death*, Hof. 13. 14. that we at length might *live with him by the same Power*, which raised up *Jesus from the dead*; and where he is now ascended, there in due time we may be also, in a Place prepared for us, whither he, the Fore-runner, is for us entred. 2 Cor. 13. 4. John 14. 2, 3. Heb. 6. 20. Accordingly no wonder, that his Followers then firmly believed in and * worshipped him as God. Their Faith had now overcome their Fears, and they returned to Jerusalem with great Joy, and were continually in the Temple, blessing and praising God, for his Mercys to them in *Jesus Christ*. Luke 24. 52, 53. whom now, I say, they also own'd for their Lord and their God; or that he, the Son of Man, who ascended up to Heaven, was at once the Son of God, who before came down from Heaven; appear'd and suffer'd Death in our Nature, for us Men and our Salvation: and again, that he, who then descended likewise into the Grave,

* Πέσχυονήσαντες: which Honour to him he had not obtained at their hands before. Non legimus nisi hoc loco Christum à Discipulis suis adoratum, says Maldonate on the place.

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or the lower Parts of the Earth, is the same Divine Person, that ascended up far above all Heavens, *ἐν ᾧ πάντα ἐπλήρωσεν*, that he might fill, or rather fulfil all things, prophesied concerning him.

In this respect did his Kingdom then come with Power, Mark 9. 1. or thus he evidenced himself to be a King and Conqueror, when * mounting by his Divine Power above the heads of all his Enemies, and in that triumphal manner publishing to all the World, that with his own right Hand and his holy Arm he had gotten himself the Victory. Therefore does the Text say, that then he led Captivity captive, agreeably to the like Usage of the Phrase in Judges 5. 12. where the Pomp of Triumph over Enemies is thus bespoken and proclaimed: *Awake, awake, Deborah, utter a Song; arise, Barak, and lead thy Captivity captive, thou Son of Abinoam*: that is, do thou shew those openly to be thy Captives, whom thou hast conquer'd and captivated. Where the Expression either by a † *Pleonasmus*, usual in the Hebrew Tongue, sets out with Emphasis and Vehemence the Greatness and Fulness of the intended Solemnity: as when the Greeks do for the same reason say, *μάχεται μάχην*; and the Latins, *servire servitutem*, and the like. Or else

* Indeed St. Athanasius (cont. Arianos) says, *ἐπὶ τῶν ἀγγέλων*; and St. Austin in Psal. 90. *Sublatus est Christus in manibus Angelorum, that Christ, as Man, was carried up by Angels into Heaven*: and so other Antients have asserted, tho not upon any good Ground, that appears either expressly from the Gospel, or from our Saviour's Need of Help. Therefore do I the rather assent to this of a Modern: *Elevatis igitur manibus, Hæreditariam Benedictionem relinquens, non manu-facto Vehiculo, nec auxiliariis Carpentis evehctus est Christus; sed Naturæ Divinæ propriâ usûs Virtute, carnem Cœlo intulit, & Corpus glorificatum Patris conspectui præsentavit. Non indignit Vectoribus Angelis, qui Offendicula tollentes, e medio ferrent eum, &c. Arnald. Albi Boneval. de Cardinal. Christi Oper. Serm. de Ascens. Christi. Vide Towerson on the Creed, p. 244.*

† So says Rivet upon Psal. 68. 18. *Captivare Captivitatem Pleonasticè dicitur, ad Vehementiam indicandam vel ob Emphasin, &c.*

the

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the Duplication points at the leading in Triumph not only of Enemies themselves, but also of others, whom they had conquer'd and held in Captivity before; and so it means, that this *Captivity* was then again to be *led captive*. Or, thirdly, the Expression is to be understood in both the aforesaid senses: like as the ἡχμαλωτέων ἀιχμαλωσίαν in my Text, seems to be emphatically so meant; it importing here at once the Celebrity of Christ's Triumph over his Enemies, and his leading *captive* not only *Satan*, *Sin*, and *Death*, but also *Mankind*; who were before *sold under Sin*, Rom. 7. 24. *were taken captive by the Devil at his will*, 2 Tim. 2. 26. and so were *Enemies to God in their Minds by wicked Works*, Col. 1. 21. but were now conquer'd and reduced to the Empire of *Grace*, and made the *Servants of Righteousness unto Holiness*. In which respect Christ Jesus literally *spoiled Principalities and Powers*, as having seiz'd, together with themselves, the Prey or Booty they had taken, and (*Jure Belli*) made that his own too. Which latter as he gladly did, tho not that he might insult or again enslave Mankind, but only rescue and deliver them out of the hands of their Enemies; turning them from *Darkness to Light*, and from the *Power of Satan unto God*: so withal may he be said to have *led this very Captivity captive*; making it openly appear, that now they were Christ's, and no longer oppress'd with the Tyranny of *Sin* and *Satan*, but deliver'd from the *Power of Darkness*; and that being turn'd by the *Grace of God from their Iniquitys*, they were translated into the *Kingdom of his own dear Son*. So that he having set at liberty them which were bound, thus did the Victor in effect give them the Victory: when being *manu-mised by him*, their *Captivity was turn'd* again, as the * *Rivers in the South*; or in as grateful a manner to them, as when Showers and Waters fall or flow upon a dry and parched Ground. To this pur-

* Psal. 126. 4.

pose says an * antient Writer: *What meaneth the leading of Captivity captive? Why, it meaneth, that by Adam's Transgression the Enemy had made us all Captives, and kept us in subjection, and that Christ took us again out of the Enemies hands, having conquer'd him, who held us captive. Now were we redeemed into the glorious Liberty and Privileges of the Sons of God: whose very Service is in reality perfect Freedom, and what we may go thro easily and agreeably to Reason and Grace, without a servile Fear, in the pleasant and peaceful Way of Holiness and Righteousness before him all the days of our Life.*

To secure this, or that he might redeem us from all Iniquity, and purify unto himself a peculiar People zealous of good Works, did he give himself for us; and for this end, or thus in order to establish his spiritual Kingdom over us, Christ both died, and rose, and revived, that so he might be Lord both of the Dead and the Living, Rom. 14. 9. might be able to raise the one, and bless the others with his Grace, until they all become Partakers of his own eternal Glory. To which Lordship, Kingdom, or Government he was accordingly inaugurated by his Death and Resurrection; but was not actually crown'd or put in full possession of it, till his Ascension up to Heaven; when having gained all his other Points, this Prayer of his was answered: *I have glorified thee on Earth, I have finished the Work, which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the Glory, which I had with thee before the World was.* John 17. 4, 5. For then did the † Gates of his own City, Jerusalem, which is above, list up their heads,

* Dorotheus, de Paschate, c. 12.

† These Words refer'd literally to the Gates of the Tabernacle, thro which the Ark, the Glory of the Lord of Hosts, was to pass: but were meant mystically and prophetically of Christ's Entrance into Heaven; and so the Antient Fathers down from Justin Martyr do generally expound them.

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and the everlasting Doors were opened; and the King or Lord of Glory came in, or he, the God-Man, then entered into his Glory. Psal. 24. 7, 9. Luke 24. 26. and as such, was crown'd with sovereign Majesty and Honour. Infomuch that, saith * St. Chrysostom, Now even the Flesh, which he assumed to himself from us, took possession of the Throne of his eternal Father; and his very Humanity, which the Devil envied, while on Earth, to his great regret, he saw, was then adored by Angels.

Upon the Entrance of his Manhood into Heaven, and the Oblation of his Sacrifice there, in way of Intercession with the Father, all Power was immediately given him in Heaven and in Earth, as he had foretold it would be, a little before his Death, Mat. 28. 18. and then was he actually install'd in his Universal Mediatorial Kingdom. Now was fulfill'd, in the highest Emphasis, this of David: Yet have I set my King upon my holy Hill of Sion, Psal. 2. 6. And it was truly said to him, Thy Throne, O God, is for ever and ever; the Sceptre of thy Kingdom is a right Sceptre. Thou lovest Righteousness, and hatest Wickedness; therefore God, thy God hath anointed thee with the Oil of Gladness above thy Fellows, Psal. 45. 6, 7. or above all the Sons of Men. Now also was verified the Night-Vision of Daniel: Behold one like the Son of Man came with the Clouds of Heaven, and came to the Antient of Days; and they brought him near before him. And there was given him Dominion, and Glory, and a Kingdom, that all People, Nations, and Languages should serve him: his Dominion is an everlasting Dominion, which shall not pass away, and his Kingdom that which shall not be destroy'd. Dan. 7. 13, 14. Wherefore now did the

* Ὁ τὴν ἡμῶν σάρκα ἀναλαβὼν, τὸ θρόνον κατέλιπεν τὸ παλαιόν. Φρονήσας τῇ φύσει τῇ ἡμετέρᾳ ὁ πονεὺς ἐκείνος δαίμων, ὅτι τῇ γῆτι διαγωγὴν ἐχούσῃ, πῦν ὁρᾷ ἐν ἑρανῶ προσκυνομένην. As a little before he said of it, Σήμερον ὑπὸ ἀγγέλων καὶ τοῦ ἀνθρώπου δυνάμεων προσκυνεῖται. S. Chrysost. ἀρχ. β. in Ascens. Dom. &c. Oper. Par. Tom. 6. p. 452, 453.

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Hosts of Heaven fall down before him, that was dead, and is alive, and dies no more. Rev. 2. 8. Rom. 6. 9. And every Creature, which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them, cry with a loud Voice, Worthy is the Lamb that was slain, and now sitteth upon the Throne, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing. Rev. 5. 12, 13.

Accordingly now he being gone up into Heaven, is seated on the *Right Hand of God*; *Angels and Authorities and Powers being made subject unto him, 1 Pet. 3. 22.* Nay, now did the God of our Lord Jesus Christ set him in the *Heavenly Places*, far above all *Principality and Power, and Might and Dominion, and every Name that is named, not only in this World, but also in that which is to come; and hath put all things under his feet, and given him to be the Head over all things to the Church, which is his Body, the Fulness of him that filleth all in all. Eph. 1. 17, 20, 21, 22, 23.* And that because being found in fashion as a Man, he humbled himself, and became obedient unto Death, even the Death of the Cross: for therefore God hath highly exalted him, and given him a Name, which is above every Name; that at the Name of Jesus every Knee should bow, of things in Heaven and things in the Earth, and things under the Earth; and that every Tongue should confess, that Jesus Christ is Lord, to the Glory of God the Father. Phil. 2. 8, 9, 10, 11.

Wherefore he is able also to save them to the uttermost, that come unto God by him: seeing he ever liveth, to make Intercession for them. Heb. 7. 25. And thus accordingly, as the High-Priest under the Law was wont to enter into the Holy Place made with Hands, every Year with the Blood of others: so Christ being entred into Heaven it self, there to appear in the Presence of God for us, hath by his own Blood, or by pleading the Vertue of his own meritorious Sacrifice, obtained eternal Redemption for us. Heb. 9. 24, 25. For

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God justifieth us thro him; and who then is he that condemneth? It is Christ that died, yea rather that is risen again; who is even at the Right Hand of God; who also maketh Intercession for us. Rom. 8. 34. Him hath God exalted with his Right Hand, to be a Prince and a Saviour, for to give Repentance to Israel and Forgiveness of Sins, Acts 5. 31. And therefore, said St. Peter, Let all the House of Israel know assuredly, that God hath made that same Jesus, whom they have crucified, both Lord and Christ, Acts 2. 36. hath actually invested him with all the Privileges of a Mediator, with those not only of a Prophet and a Priest, but an * universal King: so that then the Man, as well as the God, became the Lord of all things. Accordingly, I say, is Christ's "† Ascension represented as a triumphal Progress to his Coronation: " when after the manner of Princes, in that glorious Solemnity, he scattered a Royal Largess " among his Subjects, or gave Gifts unto Men:" which is the second Thing asserted in the Text.

2. Now this was one most signal Consequence of Christ's Exaltation and Investiture, his Oblation and Intercession, that he || received Gifts for Men from God the Father; and what he received, he as a King and Conqueror then gave unto them: and that, as David intimates, not only to encourage and assist his willing and obedient Subjects in their Duty; but also to convert and bring over the Stubborn and ||| Rebellious, to a Compliance with the Laws and Constitutions of his Kingdom; to the spiritual Nature whereof therefore his Largesses were suited, they being literally *Messia*, or Gifts of the Holy Spirit sent unto them; that so the Lord God, or God the Holy Ghost might

* See Dr. Whitby's Note on the Place before-cited.

† Dr. Scot in Christian Life, Part 2. Vol. 2. p. 224.

|| So the Psalmist has it, Psal. 68. 18.

||| Super Rebellis Profelytos, qui revertuntur Resipiscentiâ, quiescit Majestas Glorix Domini. Vide Pol. Synops. Crit. in locum.

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dwell among them, Eph. 3. 17. or in their Hearts by Faith, and so enable them to proceed in the Life of Grace toward that of Glory. Which was a full and final Proof of Christ's being truly risen and exalted up to Heaven, or that, when he had by himself purged our Sins, he sat down on the Right Hand of the Majesty on high, Heb. 1. 3. And therefore of that (said Peter again, and the other Apostles) not only we, but also the Holy Ghost is Witness, Acts 5. 32. agreeably to our Lord's Prediction: When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me, John 15. 26. shall by his wonderful Operations in my favour convince you, that I came from God, and am then return'd to God; and at once, that I also have sent him, as your Advocate and Patron, according to the Promise of the Father†, which, saith he, ye have heard of me; and which, when he was about to ascend, he commanded them to tarry and wait for at Jerusalem; saying, John truly baptized with Water, but ye shall be baptized with the Holy Ghost, not many days hence. For as yet the Holy Ghost was not given, because that Jesus was not yet glorified, John 7. 39. But this having been done, then the Apostles and Disciples were presently endued with Power from on high, Luke 24. 49. When the Sound, as of a mighty rushing Wind, came suddenly from Heaven, which filled all the House where they were sitting together, on the Day of Pentecost. And there also appeared unto them cloven Tongues, like as of Fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them Utterance. Acts 2. 1, 2, 3, 4.*

* Of this see St. Chrysostom in Serm. 2. de Ascens. Dom. p. 455, &c. Oper. Par. Tom. 6.

† Luke 24. 49. John 14. 16, 26, 27. & 15. 26. & 16. 7.

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Thus *Christ Jesus* being exalted to the *Right Hand of God*, and having received of the *Father* the *Promise of the Holy Ghost*; that is, he having, thro his *Intercession*, receiv'd Authority from the *Father*, to send the *Holy Ghost*, according to that *Promise*, which he had before purchased of him with his *Blood*, did shed forth that, which they then saw and heard, *Acts* 2. 33. that is, the *miraculous Gifts of the Spirit*. Of the which there were *Diversities*, according as he judg'd it needful, that there should be *Differences of Administrations and Diversities of Operations* in his Church.

Therefore to one he gave by the *Spirit* the *Word of Wisdom*; to another, the *Word of Knowledge*; to another, *Faith*; to another, the *Gifts of Healing*; to another, the *Working of Miracles*; to another, *Prophecy*; to another, *Discerning of Spirits*; to another, *divers kinds of Tongues*; to another, the *Interpretation of Tongues*. *1 Cor.* 12. 4, 5, 6, 8, 9, 10. Thus God hath set some in the Church, first *Apostles*, secondarily *Prophets*, thirdly *Teachers*, after that *Miracles*, then *Gifts of Healing, Helps, Governments, Diversities of Tongues*. ver. 28. All which were, I say, the Issue of the *Spirit of God* thro *Christ*, or thro the *Intercession* he made, in virtue of his meritorious *Sacrifice*. And so the *Holy Ghost* was shed on the first *Believers* abundantly, thro *Jesus Christ* our *Saviour*, *Tit.* 3. 5, 6.

Thus was the *Son's Ascent* to Heaven, there to appear in *God's* presence for us, succeeded by the *Holy Spirit's Descent* on Earth: and the *Absence* of the former was advantageously supplied by the *Presence* of the latter. Therefore did our Lord tell his *Disciples*, when about to leave them, *It is expedient for you, that I go away*; that is, to Heaven, to intercede for you: for if I go not away, the *Comforter* will not come; that is, he will not come, unless upon my *Intercession*: but if I depart, I will send him unto you; to wit, by that *Royal Authority*, which upon my *Intercession* I shall receive from *God the Father*, who
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is the Source and Fountain of all, *John* 16. 7. Accordingly in order to it he said also elsewhere, *I will pray the Father, and he shall give you another Comforter, even the Spirit of Truth, that he may abide with you for ever, John* 14. 16, 17. The Father and the Son are here both promised to send the *Holy Ghost*: but the one, originally; the other, secondarily. And thus the Psalmist's and St. Paul's Variation in Words is reconciled as to the Sense; the one intimating of Christ, that he received Gifts for; the other, that he gave Gifts unto Men: that is, he gave what he had received for them, upon his Mediation with God the Father, in their favour. "And this, says a Learned * Divine of ours, I verily believe, is the reason why the Apostle quotes the Psalmist with this Variation: to denote, that that Gift of the Holy Ghost, which Christ gave to his Church, was nothing but what he himself had first received from the Father; so that tho it was from the Father, that the Son had his Authority to send the Holy Ghost; yet it was from the Son, that the Holy Ghost had his Mission immediately." Thus I have endeavour'd to illustrate and confirm the Points observable in the Text. And now, as I propos'd, I come to draw some useful Inferences from the whole, and so I shall conclude.

1st then, With the Apostle, I infer from the Occasion of the Text, or his naming the *Donation of spiritual Gifts*, as the main thing in it, that, as there is one Spirit of God and Christ, which imparted all those to his Church at the first, according to the respective Exigencies of its Ministers and Members; and whose Design it still is to animate and hold them together as one Body, in a State of Health and Happiness, under Christ their Head; for which end altho

* Dr. J. Scot in Christian Life, Part 2. Vol. 2. p. 64.

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the Reason of miraculous Effusions has long ago ceased, yet even now *unto every one of us Grace is given, according to the Measure of the Gift of Christ,* Eph. 4. 7. I say, as there is *one Spirit*, thus operating; so are we all in Duty most strictly bound to fall in with and prosecute the same Design, and to use the Means afforded for it: endeavouring, what in us lies, to *keep the Unity of the Spirit in the Bond of Peace.* And this is the principal Drift and Argument of the whole Chapter, I have quoted: which when I seriously perused, with my *Senses exercised*, weighing the Scope and Import of it, as the real *Word of God*, and comparing it with other Scriptures, particularly with 1 Cor. 12. when, I say, I did this, I trembled at the very Thoughts of *Schism*, or a causeless Rending and Division of the Church of Christ; which, however light some Persons make of it, yet as surely as I believe the Truth of what God himself has told me, I could not but look on as a damning Sin: in that it most directly thwarts the primary Intent of *God the Father* and of *God the Son*, in founding and maintaining it, as *one Body* or *spiritual Society*; and consequently it must create a mighty Grievance and Vexation also to *God the Holy Ghost*, that Principle of *Unity*; which otherwise would delight it self in *sealing us all to the day of Redemption*

2ly, From the Repetition and Application of the original Prophecy of *David*, made in the Text, we may also infer, upon a certain Ground, that *Christ Jesus*, who is here spoken of by the Apostle, is אֱלֹהִים, *ó Θεός, ó Κύριος*, the *one* absolutely true, eternal, and perfect *God* and *Lord*, there spoken of by the Psalmist. This is undeniable, unless we can suppose his Sense to have been mistaken or misapplied by a Divinely-inspired Writer; nay by one, who had an *Abundance of Revelation* and of the *Gifts given unto Men*, just after *Christ's Ascension*. And therefore he, whom *St. Paul* affirms to have then
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led Captivity captive, &c. must needs be own'd to be that very Person, of whom * *King David* says the same : that is, to be *God, who also went before the People, and marched with them thro the Wilderiness* ; the † *God of Israel and the Almighty, at whose Presence the Earth shook, the Heavens also dropped, and even Sinai it self was moved* : || *God the Lord, who was among the thousands of Angels in Sinai, in the holy Place, and who by their Ministry promulgated the Law from thence* : the ** *God of Salvation, and God the Lord, to whom belonged the Issues from Death* ; the *God and King, whose Goings have been seen in the Sanctuary* ; the *God and Lord, who was to be bless'd and pray'd to in the Congregations* ; and to whom belong'd the *Temple or Place of Worship at Jerusalem*. But however tho it hence follows, according to *St. Paul*, that *Christ* is absolutely *God*, as well as *Man* ; yet here likewise does the place refer'd to, at once denote him to be yet more particularly, what the *New Testament* characterizes him : that is, the second Person of the *Ever-blessed Trinity*, and not *God the Father*, but *God the Son*. In that he is here expressly said to have †† *received the Gifts for*, which, the Text says, he *gave unto Men* : and of whom can he be supposed to have *received* them, but *God the Father* ? agreeably to *Acts* 2. 33. From whom therefore he must be look'd on as a distinct *Person*, altho not that of the *Holy Ghost* neither ; as whom *St. Paul* and all the

* *Psal.* 68. 18. † *Ibid.* ver. 7, 8, 14. || *Ibid.* ver. 17.

** *Ibid.* ver. 19, 20, 24, 26, 28, 29, &c. *to the end.*

†† Cum de Deo Patre dici nequeat, quod acceperit Dona, de Filio Dei necessariò intelligendum est. Accepit Christus Dona a Patre, a quo obtinuit Potestatem in omnia, & ad dandam Ecclesiæ Gratiā, &c. Ad hanc Phrasin allusit Petrus, *Act.* 2. 33. Quum Promotionem Spiritūs accepisset a Patre, &c. Acceptio hæc tribuitur Christo secundum Humanitatem, ut postea distribuat, *Joh.* 1. 16. Vide etiam *Dan.* 7. 14. *Mat.* 28. 18. *Joh.* 13. 3. *Phil.* 2. 9. *So the Commentators* ; *Calovius, Cocceius, Gejerus, &c. on the place.*

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Evangelical Writers do assert him to have *given* or *sent unto Men*; while he himself reign'd above, or
* *sat down in Heaven at the Right Hand of God.*

And now this joint Consent of both *Testaments*, in asserting Christ's *absolute Divinity*, may serve, I should think, to rebuke and baffle the upstart *Arians* (or what shall I call 'em?) of this present Age: some of whom would make Christ Jesus to be literally but a mere Creature; others in *Words* owning his *Godhead*, yet do cunningly go about to abridge us of our main Arguments for it: particularly those for his *Eternity*, taken from the *Apparitions* of him under the *Law*; they † applying all those to his supposed *pre-existent Soul*.

3ly, For the Affinity of the Matter, I next infer from what the Psalmist seems to *express*, and St. Paul *implies* and supposes, that the || Holy Ghost is also God; an Illustration or a Reason of the *Gifts received*, being added to this purpose in the Original: namely, *that the Lord God, יהוה אלהים ברוך ארני*, or *God, the Blessed Lord*, (which can here be no other than *God the Holy Ghost*) *might dwell among, or be with them, and also in them, and abide with them for ever*, John 14. 16, 17. as the supreme *Vicar* and *Substitute* of Christ; *mediating* here for *God with Men*, and

* It appears, by comparing two known Places of Scripture together, Psal. 110. 1. and 1 Cor. 15. 25. that Christ's reigning and his sitting at God's Right Hand are all one.

† So Dr. Fowler, the late Lord Bishop of Gloucester, in his Book concerning the Descent of the Man Christ Jesus from Heaven: and two or three Anonymous Vindicators of it; one of whom, Mr. Whiston has lately discovered to be his Friend, Mr. Emlin.

|| This, methinks, may serve for an Answer, and others are given by St. Athanasius to the Macedonian, when putting this Query, as Mr. Whiston lately did: Πῶς ἡγορεῖται Θεὸς τὸ πνεῦμα, Where do you find in the Sacred Writings, that the Holy Ghost is call'd God or the Lord? I desire but one plain Instance. To this purpose see Acts 5. 3, 4. also John 6. 45. compared with Isa. 54. 13. and Jer. 31. 34. Likewise Mat. 10. 19, 20. John 1. 13. with 3. 6. 1 Cor. 3. 16, &c. And what St. Athanasius hath said upon all this, in Dialog. inter Macedon. & Orthodox. Oper. Vol. 2. p. 279. Ed. Colon. directing

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directing, governing, and blessing his Church, militant on Earth: after that his bodily Presence was departed from them, and he had ascended up on high; whom the Heaven must contain, until the time of Restitution of all things, Acts 3. 21. When, and not before, he shall come again in like manner as he was seen to go; that is, in his Human Nature, to judg the World, Acts 1. 11.

Which minds me here to arraign the Errors of Transubstantiation and Consubstantiation, or the Figments of Christ's bodily Presence, one way or t'other, either by a real Change of the Elements into his Body, &c. or by its actual Co-existence with them, in the Holy Eucharist, whensoever and wheresoever this is solemniz'd on Earth. Seeing 'tis plain, he is not now really here, as Man: but he sitteth at the Right Hand of God in Heaven; where, as his one Oblation of himself once offered on the Cross, was a full, perfect, and sufficient Sacrifice and Satisfaction for Sin, so is his Priestly Intercession, in virtue of it, still most powerful, most prevailing; and he himself is able to save, to the uttermost, all those who come to God by him, thro Faith, Heb. 7. 25. And therefore does there need no additional, no repeated proper Sacrifice now on Earth, either for applying that to us, or making it effectual for us: only, I grant, that the Holy Eucharist, or the Lord's Supper, is indeed so far a Sacrifice, as the consecrated Bread and Wine are the Body and Blood of Christ; that is, as those are then no longer common Bread and Wine, but Christ's mystical Body and Blood; and are representative of the real Body and Blood, and Means of conveying the Benefits of them, after a manner inexpressible and unconceivable by us: so is the Eucharist a mystical Sacrifice, representative of that on the Cross, and a Feast upon it; tho, so far as appears from the Institution, this it self is no more a proper Sacrifice, than those are proper Body and Blood.

4ly, As

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4ly, As we believe, that Jesus Christ is really *ascended*, as we take his *Ascension* for a *Triumph* or *Token of Victory* over his and our *Enemies*: so may we hence infer, that the *Coast* is clear'd for us. Being now convinced of his *Divinity*, we must at once believe and hope, that his *Power*, as excited and engaged by his *Goodness* and *Veracity*, will in due time *exalt us also to the same place*, whither our *Saviour Christ* is gone before. Therefore did he say, he would come again and receive us unto himself; that where he is, there we may be also, and behold the *Glory* given him by the *Father*, according to his *Prayer*, *John* 14. 3. & 17. 24. As by his *Resurrection* he overcame the *Sharpness of Death*, so by his *Ascension* hath he set open the *Kingdom of Heaven* to all *Believers*: into which so certain are they to be admitted, that *St. Paul* speaks of it, as a thing already done, or as if they were already enter'd in; saying, that *God hath quicken'd us together with Christ*, and hath raised us up together, and hath made us sit together in *Heavenly Places*, in *Christ Jesus*. *Eph.* 2. 5, 6.

From which (because however it can no otherwise come to pass, than with this *Proviso*) I infer, 5ly, that if we be risen with *Christ*, or look for certain to rise, ascend, and sit with him in *Heaven*, we must seek those things which are above, where *Christ* sitteth at the *Right Hand of God*, *Col.* 2. 1, &c. We must in *Heart and Mind* thither ascend, and with him continually dwell; putting on the *Vertues of Heavenly-mindedness*, *Purity*, and *Holiness*, without which no *Man* shall see the *Lord*.

For which I add, 6ly, we are set in the ready *Road*; there being no *Lion* now in the way: but our *Enemies* being conquer'd, and our *Captivity* turn'd again, all *Impediments* are removed. So that being now made free from *Sin*, and become *Servants to God*, we have our *Fruit* unto *Holiness*, and the *End everlasting Life*.

To

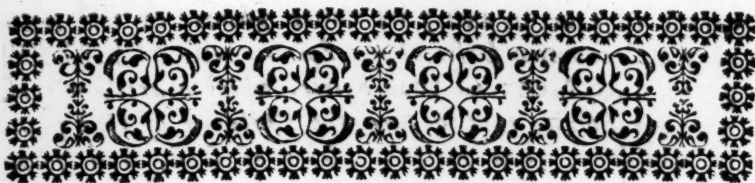
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To which Holiness again, 7ly, I say, we are disposed and enabled (unless we have received the Grace of God in vain) by those *charisms*, or the ordinary and common Gifts of the Spirit, which Christ still gives unto Men: of that Spirit, which beareth witness with our Spirit, that we are the Children of God; and if Children, then Heirs; Heirs of God, and Joint-Heirs with Christ; that we may be also glorified together. Rom. 8. 16, 17.

Lastly, In view of all the blessed Consequences of Christ's *Ascension*, and especially of the *Glory* that shall be revealed hereafter, let us heartily thank God for his unspeakable, his inestimable Benefits; and now particularly shew our Gratitude to him, by obeying our Church's Order in this Day's Solemnity: Which is a *Festival* of as great *Eminency* as *Antiquity* in the whole Church of Christ; it being reckon'd by * *St. Austin*, one of those solemn Feasts, which had been generally received in all Ages past, and were thought to be of *Apostolical Institution*. Wherefore as † *God is gone up with a Shout, and the Lord with the Sound of the Trump*, Psal. 47. 5. let us bear a part in the *Harmony*, and help to celebrate the *Triumph*. O sing Praises, sing Praises unto our God! O sing Praises, sing Praises unto our King. ver. 6. Ascribe ye Strength unto God! His Excellency is over his Church, and his Strength is in the Clouds, Psal. 68. 34. To him in the same undivided Nature, Father, Son, and Holy Ghost, be given all Glory, Worship, and Obedience, now and evermore. Amen.

* S. August. in Epist. 118.

† Those Words of the Psalmist are often applied by St. Chrysostom to the Purpose of Christ's Ascension: and on them see his illustrations and Enlargements, λογ. β', γ', δ, εις τὴν ἀνάληψιν τοῦ κυρίου; particularly at p. 453, 466, &c. Ed. Par.



DISCOURSE VII.

*The Nature and Diversitys of
Christian Grace, or the Gifts
of the Holy Spirit.*

A SERMON preach'd at *Christ-Church*
in *Canterbury*, on *Whit-Monday*, 1713.

2 PET. III. and part of the 18th Verse.

But grow in Grace.



THE Apostle, from the Beginning of this Chapter, endeavours to inforce the Obedience of the *Gospel*, upon the Supposal of a *future Judgment*. The Certainty of which he afterwards asserts, in opposition to some profane *Scoffers*, who called it in question; and thereby fences against the Contagion of their ill Example. Again, from what they were apt to object, touching the *Delay* of Christ's second *Coming* to judg the World, he infers
the

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the *Long-suffering* and kind *Forbearance* of God toward Sinners; and at once urges this to them as a *Reason*, why they should be prevail'd with to repent and to turn from their *evil Ways*; God not being willing that any should perish, but that all should come to *Repentance*.

Accordingly next, upon the Assurance of an Account to be given up at the Day of *Judgment*, he directly presses those he writes to, in that view, to the leading of holy and religious Lives; saying, *Wherefore, Beloved, seeing that ye look for such things*; such as a *Conflagration* of the World, and a *Judgment* of all Mankind according to their Works; *be diligent that ye may be found of him in peace, without spot and blameless*. After whose Pattern, now is the time to preach and re-inforce the same Doctrine, now in these last, these perillous Days; wherein the generality of Men do walk after their own Lusts, and tho very busy in talking and disputing about Principles, yet are they most careless and remiss in the highly necessary Points of Practice.

Therefore is there still just Ground to take up and apply these other Words of Exhortation: *Beloved, seeing ye know these things before, beware, lest ye also being led away with the Error of the Wicked, with the wrong Opinions or ill Examples you meet with in the World, fall from your own Stedfastness*; that is, violate and break your former Principles and Resolutions, faint in Well-doing, and stop short in the Course you have hitherto taken. *But grow in Grace*: that is, you that are holy, be holy still; you that are well-principled, and have thus far proceeded in all *Virtue and Godliness of living*, be persuaded to go on and continue in the same, laying hold of and using the Means of Grace afforded you: by the strength whereof you may increase and grow up unto perfect Men, unto the Measure of the Stature of the Fulness of Christ, and that due pitch of Holiness, without which no Man shall see the Lord. In enlarging on which Passage,

First,

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First, I shall yet more particularly explain, what is here meant by the word *Grace*, and what by *growing in Grace*.

Secondly, I shall point out some of the most proper and effectual Means of promoting this *Growth*. And,

Thirdly, I shall urge and apply such Motives, as may forcibly incite you to use the same, and so in fact to *grow in Grace*.

The first of which Heads will, by the way, give me an occasion to speak of and describe that Measure of *Grace* from above, or that Influence of God's *Holy Spirit* upon us, which may with reason be now expected, and is accordingly bestow'd, as sufficient for the *present State* of the Christian Church. Which must be own'd to be very different from that it was in, at the first Preaching and Appearance of the *Gospel*; when it was absolutely necessary toward the Conversion of an unbelieving World, bigotted to another *Religion* or *Superstition* by inveterate Custom or Prejudice, that God should evidently prove it to be his own Word and Work, by imparting to the Promulgers of it an extraordinary Measure of his *Spirit*: which therefore he thought fit to do, and by a supernatural *Light* and *Grace* he gave the first Converts to Christianity the Knowledge of his Will, together with Abilities to practise and preach the same to others; and that in all sorts of *Languages*, which they had never learnt, or at all understood before. And with an Account of this it is, that we have hitherto been entertain'd, in the Portions of Scripture, selected by our Church for her publick Offices, at this present solemn Season. In these have we heard of, with Wonder and Amazement, the *Sound*, that suddenly came from Heaven, as of a rushing mighty Wind; which filled all the House, where the Apostles were sitting together, on the Day of Pentecost: when there
also

also appeared unto them cloven Tongues, like as of Fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them Utterance, and declared the wonderful Works of God.

But next, lest the Contemplation of this, and what was hence piously design'd by our Church, for grounding and building up our Faith, in the first Dispensations of *Grace* and *Truth*: lest this, I say, should be perverted and made an Occasion of *Enthusiasm* and *Fanaticism*, as tho a Proportion of the Divine Spirit might now be look'd for and obtain'd, equal to that in the Primitive Times; I shall think it not improper to endeavour a Prevention of Abuses in that kind, and at once to shew the right Use of the *Collect*, which we now offer, and therein pray to God, that he who, as at this time, did teach the Hearts of his faithful People, by sending to them the Light of his Holy Spirit, that is, in a manner extraordinary and miraculous, would grant us by the same Spirit to have a right Judgment in all things, and evermore to rejoice in his holy Comfort: that so it may be understood, not only what Measure of Inspiration was remarkable in the primitive Believers; but more particularly what we may now look for in our selves. In order to which, I come on then, as I propos'd,

First, To explain what is meant by the word *Grace*, and what by *growing in Grace*. Now this is a Term, which passes in Scripture under various Senses and Significations. Very often it is taken for Favour and Acceptance with God or Men. Sometimes it signifies the Gospel it self: as when it is said, that *Grace and Truth came by Jesus Christ*, John 1. 17. and when again we are exhorted to have or hold fast *Grace*, which is to say, the Gospel, whereby we may serve God acceptably, with Reverence and godly Fear, Heb. 12. 28. Very often likewise it is taken for the Divine Assistance, or the Blessing and Concurrence of

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God's *Holy Spirit* with us; by the which he is pleased to *help our Infirmities*, and uphold us in the Practice of Piety and Vertue. Lastly, it is taken for those good Dispositions and Habits of the *Mind* and *Will*, which are the genuine *Effects* of that *Holy Spirit* working in us, at once to *know*, to *will*, and *do*, according to his own Good-pleasure. And this last Sense of the word *Grace*, as grounded on, and issuing from the former, is what we must understand by it in the Text: as also a vigorous exerting of those Endeavours is what we are to understand, when therein exhorted to *grow in Grace*. Accordingly I add, that the former, the Blessing and Concurrence of God's *Holy Spirit* with us, is even now absolutely needful in order to the latter, and to the due Conduct of the *Christian Life*. I say, it is so even now, as in the present State and Condition of the Church: whose *Doctrines*, *Government*, and *Worship*, tho now so far promulgated and settled, as that it must be inexcusable in Men not to know and observe them; yet as well in the *Religious* as also in the *Natural World* it is still necessary, that God should maintain the Works, which he has made; that he should preserve and carry them on toward the great Intendment of them, at least by some establish'd Laws, and the ordinary Influx of his *preventing and assisting Grace*: I say, the ordinary Influx of this, which being seconded and join'd with our own vigorous Endeavours, then do we effectually *grow in Grace*, and go on towards *Perfection*. The former whereof, as well as the latter, is so far no less necessary for sustaining the *spiritual Life*, than God's providential Conservation is, for sustaining the *natural Life*: insomuch that, without those respective Supports, both the one and the other must needs immediately yield to Death and Dissolution.

Therefore doth St. Paul say of all such Persons, as are destitute of the *Spirit* of God, and consequently given up to a *reprobate Mind*, and so in effect
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without God in the World, that they are dead in Tref-passes and Sins, Eph. 2. 1. Col. 2. 13. as dead, he means, to all intents and purposes of the Life of Grace, as the Body, when sever'd from the Soul, is, to the Ends of the Life of Nature. And lest we should think otherwise, and trust too much to our own Ability, elsewhere again he asserts the absolute Necessity of the Divine Grace, in order to our spiritual Conduct: saying, we are not sufficient of our selves to think, and much less to do any thing, as of our selves; but our Sufficiency is of God, and must be ascrib'd to the Power and Help of his Holy Spirit, 2 Cor. 3. 5. Nay and this is what not only Revelation assures us of, but even unassisted Reason is so far from contradicting, that it also confirms the same: as finding it agreeable to the common Notion of God's Im-mensity, and his particular Concernment with Human Kind, that his Spirit, or he, as a Spirit, should have some Influence and make Impressions on our Spirits.

As God is certainly the Maker of us, knows what is in us, and is intimately present with us, 'tis evident that he is *able*: also, as he is infinitely good, and therefore careful of his Creatures, especially of those rational ones, which are capable of knowing, loving, praising and adoring him, he must of course be *willing* to restrain us by his Spirit from what is *evil*, and to incline us to what is *good*. The Con-sonancy of this to the Nature of *Man*, as under the Relation it bears to God, being so very plain, it is no wonder that even they, who had no other Guide but the Light of *Reason*, have partly apprehended and entertain'd some Notion of it. Accordingly thus it is confess'd in the Golden Metre of * *Pythagoras*: that *Men being of a Divine Original, Sacred Nature, or rather the first Cause and Author of Nature, gives 'em the Knowledg of all useful things.*

* ———— Ἐπεὶ θεὸν γένος ἐστὶ βροτῶν,

Ὅτι καὶ παρὰ φύσιν αἰσὶν δεικνύειν ἔχουσιν.

Pythag. in Aur. Carm. prope finem.

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And the like may be infer'd from the Story of *Socrates's Genius* or *Demon*, which some of the most judicious have thought to have been no other than God himself: as by his *Spirit*, * *which filleth the World, and containeth all things*, he was intimately present with him, dictating and pressing upon his Conscience, the Reasons and Measures of *Good* and *Evil*. The same in effect has been acknowledg'd by *Plato* and his Followers, as may be concluded from a Notion they all had, of *one general Soul of the World*: which, in their *Idea* of it, seem'd to answer to that *Divine Spirit*, said by *Moses* to have moved at the Beginning upon the face of the Waters, Gen. 1. 2. and which doth still animate the whole Creation; or, as a † Poet of that Sentiment express'd it, doth *pass thro*, *actuate*, and *support all the integral Parts of the Universe*; and must therefore be supposed to have a special Influence upon the *little World* in *Man*. Which Inference from it amounts to no more, than has been own'd by all the most discerning and sober *Heathens*: as appears in general from their customary *Invocation* of God's preventing and assisting Grace or Favour, whenever they enterpriz'd any Work of Importance. For then, as *Pliny Junior* words it, they were always wont, *Initium a Precationibus capere, to begin with Prayer*. To this purpose I shall only add, what || *Seneca* the *Stoick* has excellently

* So likewise says a great Jewish Divine, Wisdom c. 1. v. 7.

† ——— Cælum ac Terram, Camposque liquentes,
Lucentemque Globum Lunæ, Titaniaque Astra,
Spiritus intus alit: totamque infusa per Artus
Mens agitat Molem & magno se Corpore miscet.
Virgil. Æn. 6. vers. 722, &c.

———— Deum namque ire per omnes
Terrasque, Tractusque Maris, Cælumque profundum, &c.

Idem, Georg. 4.

|| Propè est à te Deus, tecum est, intus est. Ita dico, Lucili, facer inter nos Spiritus sedet, Malorumque Bonorumque nostrorum Observator & Custos. Hic prout a nobis tractatus est, ita nos ipse tractat. Bonus Vir sine Deo nemo est. Senec. Ep. 41. inter Oper. Genev. p. 236.

said in a Letter to *Lucilius* : *God is nigh to thee, he is with thee, he is in thee. I tell thee, Lucilius, a holy Spirit resides within us, an Observer and a Guardian of our evil and good things : who, as he hath been dealt with by us, so he dealeth with us; there is no good Man, or no Man is good without God.*

From all which it is reasonable to presume, that even the most *free* and *licentious Thinkers*, unless they can be supposed to have *thought* themselves into *Atheism*, and the utter Want of *Reason*, cannot deny, that the *Spirit* of God both may and also doth in fact suggest good Motions into the Hearts of Men : and thus much therefore I have urged upon the Authority of mere *Heathens*, in opposition to *Libertines*, or any such Recreants in *Religion*, as do believe too little of these matters. Not that I design'd to draw a Parallel between their *spiritual Gifts* and ours, but only to shew, that the Influence of a *Divine Spirit* upon us, is agreeable at once to the Nature of our *spiritual Souls*, and to the particular Relation we bear to God ; and that not only the Possibility, but the *actual Truth* of this has been assented to by all, who have rightly used their *Reason*. After which however I own the Knowledg of that *Spirit*, and his *Efficacy* and *Operation*, to have been as much less in those *Heathens*, than it once was, nay and still is in *Christians*, as the Sun, when eclipsed, appears inferiour to the same Sun, in his meridian Glory. A much fuller *Revelation* and *Communication* of his Nature and Influence were reserv'd for the *Faithful* under the *Gospel* : agreeably to this of *St. Paul*, who, in speaking of *Christians* as such, tells us, that God hath *chosen them from the Beginning, to Salvation, thro Sanctification of the Spirit, and Belief of the Truth*, 2 *Thess.* 2. 13. And accordingly after that they have believed in *Christ*, they are sealed with this same *Holy Spirit* ; which is the *Earnest* or *Pledg* of their *Inheritance*, until the *Redemption* of the purchased Possession, unto the *Praise* of his *Glory*, *Eph.* 1. 14. that

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is, until the *Redemption* of their Bodys from *Corruption*, and the *Instatement* of them in perfect *Happiness* at the general *Resurrection*: when they will see the greatest reason to magnify God, for the illustrious *Manifestations* of his *Grace* and *Goodness* to them.

Herein is answered this Promise of our Saviour: *He that believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of living Water. But this spake he, saith St. John, of the Spirit, which they that believe on him should receive, John 7. 38, 39.* Herein again is fulfill'd, what he said and repeated to his Disciples, when he was just going to offer up himself: that he would *send them the Comforter, the Spirit of Truth, that he might abide with them for ever, John 14. 16, 17.* By whom accordingly he meant elsewhere, that he would be *with his Followers alway, even to the End of the World, Mat. 28. 20.* Likewise herein is that Prayer answered, which our Lord addressed to *God the Father*, in behalf of his Disciples, intreating him to bestow upon them the *Graces* of his *Spirit*: to wit, *Perseverance, Comfort, Sanctification*, and an *indissoluble Union* with the Father and himself; and declaring withal, that he desired this, not for *them only, but for them also that should hereafter believe on him, thro their Word or Preaching to them. John 17. 15, &c.* Answerably to which Prayer, *St. Peter* told his Hearers, that the *Promise of the Spirit is unto them and to their Children, and to all that are afar off, even as many as the Lord our God shall call. Acts 2. 39.* Upon whom accordingly *St. Paul* foretold, that the *Blessing of Abraham* would come, that they likewise might receive the *Promise, or the Spirit promised, through Faith. Gal. 3. 14.*

Therefore as surely as God's Word is true, upon the *Gentiles* also, or those of *Heathenish* Extraction, as we of this Nation originally were, is *still poured out the Gift of the Holy Ghost.* I mean, upon condition that we *ask, we do and shall receive it*; and to the *Graces* of the *Spirit* are and shall be given to

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us. Thus may it be depended on, that he, as a Master, will teach us the Knowledge of *Christian* Truths, and, as a Guide, will lead us on to the Perfection of Evangelical Vertues. Therefore may we not doubt, but that according to our Prayer at this time, *we shall gain a right Judgment in all things, necessary to our Salvation, by the same Spirit, and find just ground evermore to rejoice in his holy Comfort*: like as the Primitive Christians did, (*tho under Persecution*) ἐμπνεόμενοι τῷ τῆς χάριτος αὐτοῦ, while being inspired by the Grace of God, as * St. Ignatius tells us. And for his own part, he says: † I was made worthy, according to the Will of God, not that I was conscious of any Worthiness in my self; but by the Grace of God, which I pray may be given to me in perfection. Agreeably to what he also pray'd for upon others: || Let all things by Grace abound among you. And the same Blessing, when duly pray'd for, is imparted to *Christians* now. So that still they are, what ** St. Paul and †† St. Barnabas long ago term'd them, *The Temple of God, the Temple of the Holy Ghost and the Spirit of God dwelleth in them. The Dwelling-place of their Hearts is a holy Temple to the Lord, and God truly resides in our Dwelling-place, that is, in us; and this is the spiritual Temple built to the Lord.*

Thus the Church, as St. Bernard also noted in his time, stands happily unto this day between Christ Jesus and the Holy Ghost; kindly attracted by the one, and directed by the other. They divide, says he, as it

* In Epist. ad Magnesian. cap. 8.

† Κατὰ θέλημα δὲ Θεοῦ χάριτι ἐδόθη, ἐκ ἐκ συνειδότος, ἀλλ' ἐκ χάριτος Θεοῦ, ἣν ἔυχμαι τελείαν μοι δοῦναι. S. Ignat. in Epist. ad Smyrnenf. cap. 11.

|| Πάντα ἐν ὑμῖν ἐν χάριτι περισσεύτω. Ibid. cap. 9.

** 1 Cor. 3. 16, 17. & 6. 19.

†† Κατοικητήριον ἡμῶν τῆς καρδίας ναὶς ἄγιος πῶς κεῖται. ἐν πῶς κατοικησέτω ἡμῶν ἀληθῶς ὁ Θεὸς κατοικεῖ ἐν ἡμῖν. Τὰ τ' ἐστὶ πνευματικὸς ναὸς ὁικοδομώμενος πῶς κεῖται. S. Barnab. in Epist. Cath. c. 5, 16, &c.

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were between them the Offices and Acts of their Love, in order to our Happiness. Christ Jesus abides in the Seat of his Glory, to be our Intercessor and Mediator with the Father: the Holy Ghost abides among us, to be a Teacher of Righteousness and a Comforter of us in this Valley of Tears. The one forms in Heaven the Crowns he has ordained for them that love him: the other strengthens and supports 'em, in Combats and Trials, which they go thro in their Pilgrimage on Earth. The one is enter'd within the Heavenly Sanctuary, there to compleat the Functions of his Priesthood: the other prepares and puts up into his hands, for God the Father, holy and spiritual Sacrifices, here below. The one advanced to Heaven, carries Man up as it were into the Bosom of God: the other come from Heaven, brings down God, as it were, into the Bosom of Man, to purify and fill him with his Light and Grace *.

But after having declared thus much concerning the Graces of the Spirit; and this, as I have said, for the sake of some, who believe too little of these matters: I think it proper now on t'other hand, to caution you further, touching the Measure of those spiritual Gifts, which in the present State of things may be expected by us; and this again, for the sake of some others, who bend to *Enthusiasm* or *Phanaticism*, and are apt to believe too much about these matters, or that extraordinary Inspirations and miraculous Gifts of the Spirit are still continued in the Church of Christ. The Reason of which however, I say, does not now hold, like as it did in the Primitive Times; it having been absolutely necessary then, in order to convert Mankind from *Judaism* and *Idolatry*, that God should bestow those extraordinary Gifts in different Measures to the several Ministers of his Church respectively: to the Prophets, Apostles, Evangelists, Pastors and Teachers; for the perfecting of the Saints, for the Work of the Ministry,

* See this Passage illustrated par Messire Esprit Flechier, Eveque de Nîmes, en Serm. pour le Jour de la Pentecote, p. 53.

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for the edifying of the Body of Christ; till they came in the Unity of the Faith and of the Knowledge of the Son of God, unto a perfect Man, unto the Measure of the Stature of the Fulness of Christ. Eph. 4. 11, 12, 13. But when that was done, and the Church arrived to a tolerable Maturity; then God, like a nursing Father, gradually wean'd her off from a Dependence on Miracles; and when at length she was come to full Stature and universally establish'd, then he left her quite void of his extraordinary Assistances; as even the kindest Parents do their Children, and the fondest Animals their young ones, when grown up and able to shift for themselves.

However, tho the *miraculous Gifts* of the Holy Spirit, call'd by the Schoolmen *Gratia gratis data*, and by Divines *χαιροδωτα*; such as the *Gift of Tongues*, the Power of working *Miracles, Signs, and Wonders*, the Spirit of *Prophecy*, and the like: tho these, I say, were then no longer continued, as being no more necessary for the Exigences of the Church; yet many other Graces, call'd by the Schoolmen, *Gratia gratum facientes*, and by Divines, *χρηστές*; such as *Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance*, term'd expressly by St. Paul, the *Fruits of the Spirit*, Gal. 5. 22, 23. these, I say, then were and still are continued in the Church of Christ: I mean, to all the well-disposed Members of it, who do not resist or grieve the Holy Spirit, nor by the Opposition of Lust or Vice stifle and quench his enlivening *Motions*; but do give him a kind Reception in their Hearts, and strive to improve the *Grace* they have already, that is, to grow in *Grace*.

For let it be considered further, that the Holy Spirit does not now overpower nor supersede the Use of our own *Rational Facultys*, by immediate and irresistible Infusions of his *Grace* into us: but he only prevents and supports us, co-operates with us and persuades us; till by degrees he mortifies our vicious Habits, and inures us to the contrary Habits
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of Vertue. And thus withal it is supposed, that we do not grow up to Maturity in Grace, like as a Vegetable or Plant, merely by the Influences of Heaven: but as we would abound in the Fruits of Righteousness, the Root, the Seed, and Principle of this must be manured and cultivated in us by our own Industry and Care. And then to him that hath Grace, or hath improved it, shall be given, and he shall have yet more Abundance, Mat. 13. 12. And tho God resists the Proud and Refractory, yet to such Persons, as humbly submit their Wills to his, he will vouchsafe to give more Grace, James 4. 6. 1 Pet. 5. 5. Θεὸς ὁ ἐκτός τοῦ ὑμῶν ἐνπελάσσειν Θεὸς ἑτοιμος εἰς τὸ ὑπακούειν: For God is ready to assist you, who are willing to act well and vertuously, faith * St. Ignatius. And † St. Clement of Alexandria, in illustrating these words of our Lord, If thou wilt be perfect, likewise tells us: What was thus divinely uttered, If thou wilt, shew'd there was a Liberty or Freedom of Choice in the Soul, which then discours'd with him. For Man had a power of chusing, as he was free; but Giving belongs to God, as Lord and Master. And he gives to them who are willing; who earnestly exert their own Endeavour, and pray; that so their Salvation may thus far be owing to themselves. For God puts a force upon none, to do this being contrary to his Nature: but he holds out to them, that seek; gives to them, that ask; and opens to them, that knock. Wherefore if thou wilt, if thou really wilt have what thou yet wantest, and wouldst not deceive thy self, do thy own part towards getting

* In Epist. ad Smyrn. cap. 11.

† Καὶ θεῖος τὸ εἰ θελεῖς, τὸ αὐτεξέσπον τῆς προσδιαλεγμένης αὐτῆς ψυχῆς ἐδήλωσεν. ὅτι πρὸς ἀνθρώπῳ γὰρ ἡ αἰρεσις, ὡς ἐλαδάρῳ. ὅτι Θεὸς ὃ ἡ δόσις, ὡς κυρία. Δίδωσι ὃ βελομένοις καὶ ὑπερσπουδαίῳ καὶ δεομένοις, ἢ ἔτις ἰσὺς αὐτῶν ἡ σωτηρία γίνηται. καὶ γὰρ ἀνασχεῖ ὁ Θεός, βία γὰρ ἐχθρὸν Θεῷ, ἀλλὰ τίς ζηῆσι πορίζει, καὶ τοῖς αἰῶσι παρέχει, καὶ τοῖς κρέουσιν ἀνοίγει. Ἐἰ θελεῖς ἐν, εἰ ὄντως θελεῖς, καὶ μὴ ἐαυτὸν ἐξαπατᾷς, κήσῃ τὸ ἐνδεόν. Clem. Alex. in Lib. cui Titulus, Τίς ὁ σωζόμενος πλάσιος. Inter Oper. Oxon. per Episcop. Potter. vol. 2. p. 940.

that,

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that, in which thou art now wanting. * Nor in what follows does our Lord command any thing visible or external, like as others had done before; but thereby he gave to understand, something more great, more divine, more perfect: to wit, that we should endeavour to strip and clear our Soul, our Mind, Will and Affections, from all Vices, all Perturbations, and wholly extirpate and throw off, whatever is opposite to Reason and Vertue.

Hence the Grace of God, or the free Gift of his spiritual Help to Men, is not improperly compared by a Judicious † Divine of ours to a Grass, " which, " says he, tho it is put into a Stock, which is quite " of another kind, doth yet make use of the Facul- " tys and Juices of the Stock, and so by co-operating " with them, converts it by degrees into its own " nature." And thus is the rational Soul upheld and carried on in its own Way, and suitably to its own proper Character, towards the Perfection of Holiness, until at length the whole Man, being sanctified throughout in Body, Soul, and Spirit, is thought meet to be made a Partaker of the Inheritance of the Saints in Light. Thus, and no otherwise, can we now expect to grow in Grace, and to be ripe for Glory. Thus must we our selves concur in mortifying our vicious Habits, that so at length we may attain the contrary Vertues, and perfect Holiness in the Fear of God. Therefore whatever gracious Habits we would make our selves masters of, those must we endeavour on our part to acquire and learn by Practice, by frequent Acts of that same kind or denomination. We must, for instance, endeavour to become devout, by frequent and fervent Acts of Devotion; to be

* 'Ου τὸ φαινόμενον, ὅπερ ἄλλοι πεποιήκασι, παρὲλθῶ, ἀλλ' ἐτε-
ρον τι διὰ τῆτο σημαινόμενον μείζον, καὶ θεϊότερον καὶ τελειότερον,
τὸ τινὲς ψυχὴν αὐτὴν καὶ τινὲς διδάσκειν γυμνῶσαι καὶ ἀπὸ τῆς παθίας
καὶ περιττοῦς τὰ ἀλλότρια τὴ γνῶμης ἐκλεμῶν καὶ ἐκκαλεῖν. Clem.
Alex. ibid. p. 941.

† Dr. J. Scot in Christian Life, part 1. p. 31.

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submissive to God and compliant with his Precepts, by denying our selves and our own Wills; to be charitable, by Deeds of Charity, out of a pure Heart and of a good Conscience, and of Faith unfeigned, 1 Tim. 1. 5. to be meek, by Acts of Forgiveness, and returning of Good for Evil: and truly as well may a Man expect to become learned, without Study and Application, as to advance in Grace and Goodness, without his own Endeavours after it. Therefore are we injoin'd in Scripture, to work out our own Salvation, and to give diligence to make our Calling and Election sure, Phil. 2. 12. 2 Pet. 1. 10. But then withal it must be own'd that even in this, the Spirit of God, the Author and Giver of every good and perfect Gift, is the first Mover; and next to it, is our own Mind or Spirit, dispos'd already to increase in Grace, by Grace received. To this purpose therefore the Apostle pray'd: Brethren, the Grace of our Lord Jesus be with your Spirit, Gal. 6. 18. Philem. 25. And elsewhere, The Lord Jesus Christ be with thy Spirit: Grace be with you. Which is in effect to say, The Lord Jesus Christ be with thy Spirit by his Grace, or the Influence of his Holy Spirit upon thine. Which being now asked for, as it ought, is sure to be received; God thereupon still saying in effect, to every true Believer, My Grace is sufficient for thee; for my Strength is made perfect in Weakness, 2 Cor. 12. 9. When however there is supposed to be a willing Mind. Thus are we in the way to go on towards Perfection, provided withal that in doing our part we use the ordinary Means, which God also has appointed for our Improvement in Holiness and Virtue; agreeably to this Prediction of Ezekiel, I will put my Spirit within you, and thereby cause you to walk in my Statutes; and ye shall keep my Judgments and do them. Ezek. 36. 27. And therefore may we now most rationally and safely infer our being possess'd of the Divine Spirit, from a Conformity of Sentiment, of Heart and Life, to the Doctrines and Precepts

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cepts reveal'd in the Gospel. Which minds me now, under my next general Head, to point out,

Secondly, Some of the most proper and most effectual *Means* of promoting our *Growth in Grace*, subordinately to the *Spirit* of God.

1st then, I say, that *Faith* in God must be presupposed to all the rest; this being the main Foundation and Root of all other *Graces*, and of the Means of acquiring them; and what they are fed and cherish'd by, and enabled to bring forth proper Fruits. As namely, we are brought to love his *Goodness*, because we believe him to be endued with all amiable Property's; to fear his *Power*, because we believe him to be omnipotent and just; to hope in his *Mercy*, because we believe, he is faithful that hath promised: and so in other Instances, we going on this ground, are at length fill'd with all the Fulness of God.

2ly, Next to *Faith* in God, I reckon, that to know *Jesus Christ* and him crucified, is another great Means of growing in *Grace*, and so of attaining to *Life eternal*: and this we learn from the Context, which follows *St. Peter's* Exhortation to it; he advising us also in that view at once to grow in the Knowledge of our Lord and Saviour *Jesus Christ*. For which end he elsewhere also bids us desire the sincere Milk of the Word, that we may grow thereby; in this Word there being contained all the Treasures of Wisdom and Knowledge; and this consequently being able to make us wise unto Salvation, thro *Faith*, which is in *Christ Jesus*. And therefore, I say, let us search the Scriptures: because in them we know we have eternal Life; the best and surest Directions to Holiness, and so to Happiness.

3ly, Another good Means of our growing in *Grace*, will be for us to be instant and frequent, both in Publick and Private Prayer; devoutly to observe the outward Ordinances of the Church; and particularly to

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to receive the *Sacrament of Christ's Body and Blood*, which he himself hath instituted mainly for conveying to us the Benefits of his Sufferings for us: that is, *Pardon and Grace here, Happiness and Glory hereafter*. Thus shall we always rise from our Knees better Men, than we kneeled down; thus will every pious Act strengthen the Habit and invigorate the Principle from which it flows. And *God is faithful, who hath promised to be in the midst of us, when assembled together*, and to bless the Means of his own Appointment, for our Edification in *Grace and Goodness*. Accordingly may we depend upon it, that *those who are planted in the House of the Lord, shall flourish in the Courts of the House of our God; they shall still bring forth Fruit in old Age; they shall be fat and flourishing*. Psal. 92. 13, 14.

4ly, Another proper Means of our keeping upright and firm in the way of *Godliness*, and consequently of *growing in Grace*, will be for us to follow this Rule of *Perfection*, given by God to *Abraham*: *Walk before me, and be thou perfect*, Gen. 17. 1. Thus should we be careful to *set God always before our eyes*, and actually to possess our Minds with this filling Thought, that he is *present in all places, beholding the Evil and the Good*; that he is now a Witness and Spectator of all our Actions and Omissions, nay and our inward Inclinations, *searching our Hearts and Reins, and discerning our very Thoughts*; and that withal he will hereafter be our Judge, *will bring to light all the hidden things of Darkness, and Actions done in secret, whether they be good or bad*, and eternally reward or punish the one and the other. For when under this Conviction, certainly we shall not dare to *sin against God, lest we perish in our Wickedness*: but rather we shall give all diligence to add to our Faith, *Vertue*; and to *Vertue, Knowledge*; and to *Knowledge, Temperance*; and to *Temperance, Patience*; and to *Patience, Godliness*; and to *Godliness, Brotherly-Kindness*; and to *Brotherly-Kindness, Charity*: which things being

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in us and abounding, will make us that we shall neither be barren nor unfruitful in the Knowledge of our Lord Jesus Christ; and that we be found of him in Peace, without spot and blameless, at the Day of Judgment. In which view,

*5ly, As another Means of growing in Grace, we shall do well frequently to search and examine our own Hearts, and to understand the State of our Souls; that so we may timely repent of and rectify, what is amiss in them, and thenceforth make it our Concern to cast down Imaginations, and every high thing, which exalteth it self against the Knowledge of God, and bring into Captivity every Thought to the Obedience of Christ, 2 Cor. 10. 5. keeping our Hearts with all diligence, because out of them are the Issues of Life, of the Life at once of Grace and Glory, Prov. 4. 23. as out of them also, when let loose and irregular, are the Issues of Death likewise; in that out of them do proceed evil Thoughts, Adulterys, Fornications, Murders, Thefts, Covetousness, Wickedness, Deceit, Lasciviousness, an evil Eye, Blasphemy, Pride, Foolishness; which are things, that so defile the Men, from within whose Breasts they come, as wholly to unqualify them for inheriting Heaven, Mark 7. 21, 22, 23. into which there shall in no wise enter any thing that defileth, neither whatsoever worketh Abomination or maketh a Lye; but they only, which are written in the Lamb's Book of Life, that is, the Pure, Just, and Holy. Rev. 21. 27. Therefore * St. Clement of Alexandria, when speaking of Christ, as calling upon us to follow him, says; He is the Way to them, and to them alone, he means, who have a pure Heart: but the Grace of God does not take place in an impure Soul, nor consequently put it into the true, the only Way to Glory. That Wisdom which is from above, and tendeth to Life, being it self*

* Ὁδὸς ἣν ἀνέβη ἡμεῖς καὶ καὶ ἀποδοῦναι γινώσκωμεν αὐτῷ
ἀγαθὰ ἔργα ποιῶν, ὅτι ἡ χάρις ἡ παρακαταθήκη, &c. In Lib. supra
cit. p. 944.

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pure and holy, * will not enter into a malicious Soul, nor dwell in the Body that is subject unto Sin. For the Holy Spirit of Discipline will flee Deceit, and remove from Thoughts that are without Understanding, and will not abide, when Unrighteousness cometh in. Which minds me to add,

6ly, That as *Life* and *Blessing*, *Death* and *Cursing*, are now set before us, if the *Terrors* of the latter do not so persuade us, do not so awaken our *Fears*, as to make us strive to avoid them by a *Life of Grace*: yet surely a Prospect of the former must needs so animate our *Hopes*, as to incite us to make them our Choice, and then take care to lead that *Life* and to be *holy*, that we may be *happy*. Did we but seriously consider what God has told us in his Word, and what we therefore must believe concerning the future State of *Glory*, surely this Contemplation would set our Souls upon the wing after it, would new-cast our Hearts and Minds into a spiritual Frame, refine our Conversation, improve our *Graces*, and inspire us with the briskest Thoughts and Resolutions in relation to it! But this Consideration being no otherwise a *Means*, than as it is a *Motive* towards our *Growth in Grace*, is accordingly an Anticipation of what I purposed to deliver under my next general Head; and therefore now I shall be the more brief upon what remains to be said of that: to wit, in urging and applying such Motives, as may forcibly induce us to use the Means aforesaid, and so in fact to *grow in Grace*.

Thirdly, As to which yet further let us then consider, (1.) That to *grow in Grace*, is to recover the primitive Beauty and Perfection of *Human Nature*; that it is to put off all the Deformities and Defects, contracted and transmitted to us by our first unhappy Parent; and is to put on the *new Man*, which after

* Wisdom of Solomon, chap. I. ver. 4, 5.

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God is created in Righteousness and true Holiness, Eph. 4. 24. In regard to which, *the Righteous Man*, as Solomon tells us, *is more excellent than his Neighbour*, Prov. 12. 26. And therefore if we value either the *Happiness* or the *Honour* of our Nature, we must endeavour to advance it by *Grace* to *Glory*.

(2.) This we should the rather set about and proceed in, because if we stop or *faint in well-doing*, and do not go on and *grow* better, we shall then be in danger of * going back and growing worse. For as the Facultys of our Souls are restless, always working and never idle; if we do not apply and fix them to the Business of *Religion*, either they or the *Devil* will soon find us other Employment. The *Tempter* will take this opportunity of practising his *Wiles* upon us, and observing which way our Thoughts and Inclinations rove, he will lay his Trains, where he sees most likelihood of blowing us up; and having found out our weak side, he will be sure to assault us there, where he perceives he may effectually destroy us. Which again he will the more easily do, if he find us unarm'd and unprepared; and unless,

(3.) We make good use of and improve the Talents already committed to our Trust: in default whereof, there will also be great danger, that the Proprietor and Lender of them will remand them back; will give us up to *reprobate Minds*, void of all *Grace*; and sentence us to *outer Darknes*, for Mismanagement and Sloth; applying to us in effect this Malediction of the *Fig-Tree*, which had on it nothing but Leaves: *No Man eat Fruit of thee hereafter for ever*, Mark 11. 13, 14. Which Consideration should methinks engage us now, before it be too late, to *abound in all the Fruits of Righteousness*; which are by *Jesus Christ* to

* Non progredi est regredi.

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the Praise and Glory of God, Phil. 1. 11. And this again the rather, because,

(4.) I say, that after our having been at the pains to grow up to this Height of *Perfection*, we shall press on with Alacrity and Ease, for *the Prize of the high Calling of God in Christ Jesus*; being rais'd almost above the Power of Temptation, or what may otherwise make us flinch, before the Race is quite run out, and our Victory compleated. Thus every Step, that we shall now take, will yield us Refreshment and Pleasure by the way; and that especially as it brings us still nearer and nearer the glorious End of our *Hope*, and shortens the Distance betwixt us and *Heaven*. And therefore with yet greater reason,

(5.) And lastly, even *Death* it self, by putting a period to our Progress, and breaking down the *Partition-Wall*, instead of being terrible must needs be highly welcome: in that it is to Persons ripe in *Grace*, no other than a happy Inlet to *Glory, Honour, and Immortality*; for whom accordingly to die, will surely be their *Gain*. Thus will Experience convince us, that *the Path of the Just is as a shining Light, which shineth more and more unto the perfect Day*: when being deliver'd from the Power of *Darkness*, and entirely turn'd from *Satan* unto *God*, we shall be translated into the Kingdom of his own dear Son, Prov. 4. 18. Col. 1. 13. Of which, tho now unseen, we being well assured by *Faith*; what shall be able to separate us from the Love of *Christ*? Shall *Tribulation*, or *Distress*, or *Persecution*, or *Famine*, or *Nakedness*, or *Perril*, or *Sword*? So far from it, that certainly in all these things, in all the utmost Difficultys and Hardships of this Life, we shall be more than *Conquerors*, thro the Holy Spirit of him that loved us, Rom. 8. 35, 37. Therefore even when we walk thro the dark Valley and Shadow of *Death*, we shall, I say, need to fear no Evil; because *God* will then be particularly with us, and the Answer of a good Conscience towards him

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him will be to us a matter of the greatest Satisfaction. When we may comfortably say to *him* with King *Hezekiah*; Remember now, Lord, we beseech thee, how we have walk'd before thee in Truth, and with a perfect Heart, and have done that which is good in thy sight, Isa. 38. 3. And, with St. Paul, we have fought a good Fight, we have finished our Course, we have kept the Faith: henceforth there is laid up for us a Crown of Righteousness, which the Lord, the righteous Judge, will give us at that day; and not to us only, but unto all them likewise, who being grown up and ripe in Grace, do with just reason aim at Glory, and therefore love and wish for his Appearing. God grant, we may all so run, as to obtain this infinite Blessing, thro the Merits and Mediation of Jesus Christ: to whom with the Father and the Holy Ghost, be given all Glory, Worship, and Obedience, now and evermore. Amen.





DISCOURSE VIII.

A Display of Envy ; with the ill Effects and the Remedys of it.

P A R T I.

A SERMON preach'd at *Christ-Church* in *Canterbury*, on the Feast of *St. Philip* and *St. James*, 1714.

ECCLES. IV. 4.

*Again I considered all Travel and every right Work :
that for this a Man is envied of his Neighbour.
This is also Vanity and Vexation of Spirit.*



AMONG other Evils, which *Solomon* in his Survey of the World took notice of, he mentions two very grievous ones in these and the foregoing Words of this Chapter : the first of which is, *all the Oppressions that are done under the Sun.* To shew the Greatness

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Greatness whereof, he says, *Behold the Tears of such as were oppressed, and they had no Comforter; and on the side of their Oppressors there was Power: but they had no Comforter.* ver. 1. In such a Reverse of the *Moral World*, like *Hobbes's Chimerical State of Nature*, the Ties of *Humanity* seem'd to be unloos'd, and all the *Foundations of Justice* out of course: when *Power* appear'd as the Standard of Commerce between Man and Man, and as the sole Umpire of *Right* and *Wrong*. Which was a wretched State of things indeed, altho not truly chargeable on *Human Nature* it self, nor on God, as the Author of it: but on Mens own Wickedness, and mainly on their greedy Passion and Ambition after worldly things; which moved them to usurp and prey upon their Fellow-Creatures, and turn the peaceful State of *Nature* into a State of War.

In view of that dismal Face of things, *Solomon* prefer'd *Death* before *Life*; and reckon'd the former an Happiness, in comparison with the latter: saying at ver. 2. *Wherefore I praised the Dead, which are already dead, more than the Living, which are yet alive.* Nay and again, not to have been born, nor to have ever seen the *Light* of this *World*, he reckons to be yet more desirable than either, or than to have ever lived or died; saying at ver. 3. *Yea better is he than both they, than both the Living and the Dead, which hath not yet been, who hath not yet seen the evil Work that is done under the Sun.*

Secondly, As an Aggravation of the former, the Wise Man sets forth another great *Evil* in the Words of the Text: intimating, that some Men were persecuted and oppressed by others, not for their Demerit, or as if they deserv'd to be so, but for their very *Righteousness* and Acts of *Goodness* in the World. In that, says he, *again I considered all Travail and every right Work, that for this a Man is envied of his Neighbour; this is also Vanity and Vexation of Spirit: this also is another great Instance at once*

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of the *Emptiness* and the *Misery* of this lower World ; which sheweth it to be so far from affording Men true *Happiness*, that it occasionally gives them much *Trouble* and *Uneasiness*. In that, as a * Learned Commentator says upon the Place, “ Mens Labour
“ and Travels, their strait and right Dealing, their
“ vertuous and noble Endeavours after any eminent degree of Excellency, in any kind whatsoever, do get them nothing else but Envy and
“ Molestation, both from Equals and Superiours.
“ If, for instance, a Man be *rich*, then his Wealth, tho never so well gotten, brings him into danger
“ or some difficulty or other. If he be *Wise*, *Learned*, *Valiant*, *Just* ; then is he suspected or disgraced, as *not well brooking nor comporting with the Iniquity of the Times*. So that in such a Community as *Solomon* has here before his eyes, all generous Motions are easily nipt and kept under :
“ when a Man’s putting himself forward does but
“ draw on the envious Eyes and slanderous Tongues
“ of others, and Disgrace instead of Honour.”

Which must needs be a dejecting thing, and a great *Vanity* and *Vexation* to every good ingenuous Mind, that is experimentally sensible of it. And accordingly this Instance of *Evil, done under the Sun*, being very weighty and considerable, I have therefore chosen not to pass on to others recited in the Sequel ; but to stop now at this, as giving me abundant Scope for a Discourse upon it at this time : and this again the rather, because we find, that what was *heretofore* is *now* and does accordingly afford just matter of Reflection. Wherefore hence, I say, I shall take an occasion,

First, To display the Nature and Character of *Envy*, together with its Consequences and other Aggravations : which will shew at once the extreme

* Mr. William Pemble, in *Works*, Oxon. fol. 298. Vide etiam Pol. Synopf. Crit. in loc.

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Folly, the *Wickedness*, and the *Misery* of it here and hereafter. And all this will lead me,

Secondly, To infer the Ground there is for dissuading Men from falling into and practising that odious Vice. With a Dissuasive therefore to which purpose, that all we now present may the better comply, I shall, in the

Third and last place, offer some proper Directions for it.

First then, I say, that *Envy*, as from the *Latin*, *Invidia*, signifies only a *looking upon*. But then, as one Man's *looking upon* another or another's Concerns, has occasion'd to him sad and troublesom Thoughts, it hath in that Case been applied, by a *Metonymy* of the *Effect* for the *Cause*, to denote that consequential *Sadness* or *Trouble* it self. And so I define what is call'd *Envy*, to be a *Trouble* or *Uneasiness* of Mind, arising from the View or Consideration of some suppos'd Advantage, whether of *Mind*, *Body*, *Name* or *Estate*, in another Person, which the *Envious* do wish him depriv'd of, and either that themselves were possess'd of in his stead, or even that it were extinguish'd and destroy'd, rather than not removed from *him*, who at present has it. Accordingly also, as *Envy* is ever complicated with *Hatred* and *Malice*, their Actions answer to their Wishes, and they do, what in them lies, to compass their desired Ends. But, as *Providence* will have it, they generally fail in the Attempt, and are thereby convinced, that the same Hand, which first bestow'd the Gift they *envy*, is also the Protector of it. However, in defiance both to God and Men, that very Person is still made the Object of their impotent ineffective Spite; and the greater is their inward Rancour at him, in view of *Disappointment* and *Despair*. By which as they unwittingly proclaim and publish to the World, that there is somewhat valuable in him; so do they at once betray their

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their own Vileness, and only Shame and Misery become their just Reward. Which minds me next to expose the great Unreasonableness and Folly of *Envy*, with reference to the very Man, who entertains it in his Breast; this being plainly opposite to his own Interest, both in the *Life, which now is*, and in *that, which is to come*.

2. Whereas most other Vices are retained for some apparent *Profit* or *Pleasure*, this, like a barren Field, brings forth nothing but *Briars* and *Thorns*, nothing but Meagerness of *Body* with Grief of *Mind*. Which made * *St. Austin* exclaim thus against it: *O thou Envious one, who canst never be at rest! Dost thou not know, that all other Wickedness hath at least some shew or shadow of Happiness attending it? but thou being the Abstract of Envy, the worst of Plagues, appearest always to endure Torment without Relief, Sicknes without Remedy, Labour without Breathing, Punishment without Intermission, and Hunger without being ever fill'd.* Nay and, as † *Hippias* in *Plutarch* says, *the Envious is twice as miserable as other Men: in that he has not barely his own Evils, but also his Neighbour's Happiness and Welfare to discompose and vex him; in that, as another also says, he not only bears his own Burden of common Disasters, but is likewise tortur'd with the Thoughts of other Mens good things.* The which, if it were not his own fault, might some way or other be use-

* *O Invidie, qui nunquam quiescere potes! An ignoras, quod omnis Malitia habeat aliquam Felicitatis umbram? Sed tu, ipsa Invidia, nequissima pestis, Tormentum sine Refrigerio, Morbum sine Remedio, Laborem sine Respiratione, Poenam sine Intermissione, Famiem sine Saturitate semper habere videris.* *S. August. Serm. 18.*

* *Διτλω ἢ ἄλλων οἱ φθονεῖ κακῶν καὶ ἂν μόνον τῆς οἰκείας κακοῦς ἀχθῶνται, ὥσπερ ἐκεῖνοι, ἀλλὰ καὶ τοῖς ἀλλοτρίοις ἀγαθοῖς. Plut. de Calumniâ. Agreeably to this of Theophrastus: Τοσούτον ὅ ἦν οἱ φθονεῖ διςυχέστεροι ἢ ἄλλων, ὅσον οἱ μὲν ὅτι ταῖς αὐτῶν συμφοραῖς ἀλγῶσιν οἱ δὲ φθονῶντες, πρὸς ἐαυτῶν κακοῖς, καὶ ὅτι ἢ ἄλλων ἀγαθῶν λυγόμενοι διαβέβησι. Apud Stobaeum. p. 224. Serm. 38.*

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ful and beneficial to him : as “ from a Neighbour’s
“ Wisdom he might have good Counsel ; from his
“ Piety, good Example ; from his Estate, Relief,
“ if he should ever come to want it.” But the *En-
vious* Man loses the Advantage of all, nay and wil-
fully makes it instrumental to his own undoing ; as
he at once forgoes the *Enjoyment* of whatever good
things he himself is possess’d of, merely thro *Grief*
at those of other Men.

Therefore must *Envy* needs be look’d on, as of all
others the most ungratifying Passion : seeing *Ambi-
tion* meets with Power ; *Luxury*, with Pleasure ; and
Avarice, with Pelf ; and so it may be said of all the
rest : but *Envy* is attended with, and can give no-
thing else but Trouble and Vexation. Thus do Men
often prove, not the Person’s, whom they *envy*, but
their own great Tormentors : insomuch that, as the
* Poet said,

*Invidia Siculi non invenère Tyranni
Majus Tormentum*—————

Even Phalaris’s brazen Bull was not an Instrument of
sorer Pain, than they do thus inflict or bring upon them-
selves. Therefore must this again of Solomon hold
most true : *A sound Heart is the Life of the Flesh ;
but Envy, the Rottenness of the Bones.* Prov. 14. 30.
that is, as on one hand nothing conduces more to
Health and Happiness, than a quiet, gentle, and
contented Mind ; so on the other, *Envy* and such
like fretting Passions are as miserable a Torment,
and as consuming a Disease, as even *Rottenness in the
Bones.* The Consequence of which must be, what
Eliphaz truly said, altho in his Mind he misapplied
it to holy *Job* ; that *Envy slayeth the silly one*, Job 5.
2. In which words it is imported, that the *Envious*
is a very *silly* Man, and that his *Envy* ruins him ;

* Hor. Ep. 2. l. 1.

slays

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*flays him in a Physical sense, and sometimes in a Moral too: I mean, not only as to his Body, but his Soul, nay and as to all his temporal as well as spiritual Concerns. First, that it wears out and destroys his Body, may be infer'd, as I just now signified, from that Peevishness and Discontent, which are the inseparable Attendants of Envy: as these of course must sour and ferment the Blood, precipitate the Motion of the Spirits, and raise outrageous Perturbations; whereby they hinder Rest, take off the Appetite and Digestion, and so of necessity they lead to Consumption and Death. The Cause being thus put, the Effect either sooner or later inevitably follows; and of this it is obvious some time before to make a Judgment from outward Symptoms and Appearances: as from the envious Person's * Aspect, and other Parts emaciated, by continual fretting at his Neighbour's Fatness. Secondly, that Envy ruins or destroys the Soul of Man, is no less certain, because*

* St. Basil speaking of the Envious, says, Ὅμοια τέτοις ἔσονται καὶ αἰλαμπές, παρὰ καλῆς, ὁρεὺς συμπτωκῆς, ἡ ψυχὴ τῶ παθὲι συκαυμένη, τὸ δ' ἀληθείας κελύειον ἐπὶ τῇ πραγμάτων ἐκέρχουσα, &c. That they have a wither'd and louring Look, sheepish Cheeks and fallen Eye-brows, Souls confus'd with Perturbation, and void of Judgment in discerning Truth and doing Business, &c. In Homil. de Invidia, Oper. Par. Tom. 1. pag. 387. Not unlike to which, is the Description given by Ovid:

Pallor in Ore sedet; Macies in Corpore toto;
Nusquam resta Acies; livent Rubigine Dentes;
Pectora Felle yrent; Lingua est suffusa Veneno;
Risus abest, nisi quem vili movere Dolores;
Nec fruitur Somno vigilantibus excita Curis.

*The Envious is pale-visaged; lean all o'er;
Never looks right upon you; and his Teeth
Are black with Foulness; all his Breast is green
With Gall; his Tongue o'erspread with Poison; and
He never laughs or smiles, but when he sees
Others shed Tears; nor does he sleep, but's kept
Awake both day and night by fretting Cares.*

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of the abominable Sinfulness of it, as will appear yet more anon; and in that it cuts off the Life of *Grace*, and so prevents the Life of *Glory*: when a Man comes to be so reduced, as that he can have no Comfort in his *Life*, no Hope in his *Death*, but his Mind is wholly taken up with a *certain fearful looking for of Judgment and fiery Indignation*; that is, of *falling into his hands, who is a consuming Fire*, and who can inflict the *second Death*, can cast not only the *Body*, but the *Soul* also into *Hell*, and there confine it to eternal Torments. Thirdly, that *Envy* destroys or quite undoes a Man's *worldly Concerns*, is plain from this, that it causeth him to be universally look'd on as a Nuisance to Society, and so makes him lose his Interest and Friends. All Men fly from him, as a common Pest; and left by himself, he cannot bear up, but falls of course an unpitied Sacrifice to his own discontented Heart. Such a Mixture is there of evil Qualities in the *envious Man*; of *Malice* and *Detraction*; of *Curiosity*, *Conceit*, and *Pride*, as renders him nauseous to all that are near him: while no Man knows, but that himself may be the next, who falls under his cutting Lash, and feels the effect of his working Spleen. Therefore is the *Envious* serv'd but in his kind, while, for instance, he takes great pains to set a value upon himself at the expence of others: yet all his Aim is frustrated by a quite contrary Event, that is, by raising Prejudice only against himself. For such is the Benignity of *Human Nature* in those, who stand by as Spectators of what passes, that they readily fall in with, and often take the part of *him*, whom they see wrongfully aspers'd; and they can't but look awry and with Resentment upon his foul-mouth'd Adversary. As on t'other hand too, they naturally come to think *him* the better and the more considerable Man, who without any colourable ground is so industriously vilified. For, say they, with the

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* *Roman Comedian, Rete non tenditur Accipitri neque Milvio: Take it for granted, a Net is not spread to catch a Bird that's good for nothing. Of which you may take this Paraphrase of Seneca; Nemo Homini contempto pertinaciter, nemo diligenter nocet: Men do never much trouble themselves to persecute and trip up the heels of any Person, who is already contemptible or very mean.*

Thus does the *Envious* betray the greatest *Folly*, in being the Author of his own Ruin: while his empoison'd Arrows, instead of hitting the Mark he aim'd at, are lodg'd in his own malicious Breast. Which is like a kind of *Hell* within him, whose Flames are redoubled by reflecting on his *Impotence*, appearing in his Disappointment, as touching what his Malice drove at, but could not compass: or if sometimes he be permitted to do this, yet has he then no other but the Devil's Joy in consequence of it; that is, of *Evil* done for *Evil's* sake to others, without any manner of *Good* to himself.

So does the *Envious* put himself quite out of the way of all true Happiness: which as he can't endure in others, he must not think to have, till he can engross the whole World to himself. And this tho he can never do, yet he vainly seems to aim at; and in that view, he is always busy, always angry; he strives, frets, and labours all in vain, till his shatter'd Spirits are quite spent, and he has work'd himself into *Death* and *Destruction*: a *Destruction*, as I have said, not only of his *Body* and *worldly Interest*, but also of his *Soul* and its *eternal Welfare*; as the *Wages* of his Sin is *Damnation*. And thus the *Recompence* of *Envy* comes home to him with a vengeance; this being reckon'd by *St. Paul* among those deadly *Works of the Flesh*, of the which, says he, *I tell you before, as I have also told you in time past,*

* Terent. in Andr.

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that they which do such things, shall not inherit the Kingdom of God, Gal. 5. 21. From all which it is plain, that the envious Man is, in the highest Emphasis, guilty of the grossest Folly, as not being any way wise for himself. Which occasion'd some of the Antients to say, that * *Envy, tho confessedly the unjustest thing in all the World, yet in this one respect does well and justly: in that it mainly hurts and punishes those very Persons, who give it Entertainment in their Breasts.*

Therefore one would think, even mere *Self-love* should effectually prevail with Men to put off this most pernicious Vice: the great Deformity whereof we have thus far seen in the *Folly*, the *Sinfulness*, and the destructive *Consequences* of it, with reference to a Man's own self. But that will yet more fully appear from its relative Aspect, towards God and other Men; from a long Train of other evil Consequences, and the rueful Effects it has upon human Society. Which I come next to display and set forth: and this by tracing the Vice of *Envy* from its first Original, by remarking its After-Progress, its

* Φθόνος ἐν ἑαυτῷ τεθ' ἐν ὀπτικῶς ποιεῖ, ἢ ἐρεθιστὴν οὖσα ὅς αὐτῷ τρεῖς πόνους λυμαίνειται, μάλιστα δια παντὸς συνῶν. Philemon apud Stob. p. 222. Ὁ φθόνος ἐστὶ κακίστος ἔχει δὲ πὶ καλὸν ἐν αὐτῷ. Τήκει ὅς φθονερῶν ὁμμάλα καὶ κραδίην. Palladas apud eundem, p. 223. Ὡς τὸ μόνον ἀγαθὸν ἀφίστησιν, ὅτι μίσηται κακὸν τοῖς ἔχουσιν ἐστὶ. Isocrat. in Nicocle. And so St. Basil: Ἐκεῖνο γὰρ μὴν καὶ ἐπαινεῖται πῶς τὸ κακὸν, ὅτι ὁσῶπερ σφοδρῶς τερος κινηθῇ, τοσούτω χαλεπωτέρως ἐστὶ τῷ κελήμένῳ, &c. i. e. In this Evil thus much there is commendable; that the more vehemently a Man is moved with Envy, the more does he hurt himself; just as Arrows violently shot at some hard impenetrable thing, do recoil and fly back upon him who shot them, &c. S. Bas. in Hom. de Invid. p. 386. On which account Envy is also said by St. Gregory Nazianzen to be at once most just and most unjust: the latter, because it is an Enemy to all good Men; and the former, because it wastes and destroys those very Persons, who do entertain it. Ὁ φθόνος ἢ δαπάνη ὅς ἐχόντων, ὁ ὅς παρόντων ἰδὲ, τὸ μόνον ὅς παθῶν ἀδικώτατον τε αἶμα καὶ δικαιοτάτον. Τὸ μὲν, ὅτι πᾶσι διοχλεῖ τοῖς καλοῖς, τὸ δὲ, ὅτι τήκει τὸς ἔχοντας. S. Greg. Naz. in Orat. 27.

Object,

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Object, Motive and Manner of acting, in reference
to the *Publick*.

3. Now as to the Origin of *Envy*, it had its first Rise from the grand Enemy of God and Goodness, *Apostatized Lucifer*: who when, with his vile Associates, he fell from a State of Happiness, and had no Hope left of rising or returning thither, ingrafted *Envy* on *Despair*, and then went on to do his worst, to undermine the happy Favourites of the new Creation, and bring them into the same *State of Condemnation* with himself. In which malicious Endeavour neither has he been wholly unsuccessful: in that by his subtle Insinuations he prevail'd with our first Parents to disobey God, and so implanted in human Nature that *Root of Bitterness*, which hath ever since been unhappily fruitful of Sin and Wickedness, and particularly of *Envy*, that most distinguish'd Mark of the *Devil*, and which may be known to belong to him, from its *Badg and Cognizance*: to wit, as I just now said, an utter *Enmity to God and Goodness*. Nay and to shew it still the more *devilish*, as a wise *Heathen* well observ'd, it has this also peculiar to it: that it is * a Grief conceiv'd in the Mind at another Man's Good or Prosperity, and that Good particularly, by which the envious Man receives no hurt. So that upon no apparent Motive of Provocation, such as most other Vices pretend to, it has an *evil Eye* at what is good, praise-worthy, and harmless; even, as the Text says, every *right Work*, whether of Nature, Art or Grace, of Vertue, Valour, or the like: and for the sake of this, (to shew it more *devilish* again) a *Friend*, a *Relation*, an *Acquaintance*, a *Neighbour* is made the Mark it aims at; and for this a Man is envied of his Neighbour; nay and of his Neighbour too, that has felt the Warmth and Benefit of this. For to shew *Envy* more *devilish* still, it is the

* *Aegritudo Animi ex alterius rebus secundis suscepta, quæ præfertim nullam Jacturam afferunt invidenti. Cicero in 4. Tusc. Qu.*

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Genius and *Property* of it to fly in the face of a good Turn, to outrage where it ought to recompense: so that if you go about to oblige it by any kind Office, even this will be at your own great *peril*, as *Envy* is herein acted by *Pride*. Now all *Obligation* supposes *Dependance*; and all *Dependance*, *Inferiority* or *Subjection*; which the Spirit of *Pride* can in no wise brook.

To prove the Charge, there are at present too many Instances in Fact, as lively as was that of * *Saul* and *David*: the former of whom *envied* and *persecuted* the latter, in proportion to the many and great Obligations, which he lay under to him. A strange *Barbarity* indeed, and so monstrous a *Degeneracy* of the *Human Nature*, as plainly betokens it to be transform'd into the † *Diabolical*! How amazing is it, that such a groundless unreasonable Enmity at shining Goodness and Desert should reign in the World, and that particularly amongst *Neighbours* too! Whom, one would think, the Ties of Proximity or Friendship would have united, and so secured in Peace and Safety from all Meditations, all Apprehensions of Injurys near home. However in fact, what was long ago remark'd with detestation by mere *Heathens*, holds too true even among *Chris-*

* See this illustrated by St. Chrysostom, in Homil. de Invid. Oper. Tom. 6. p. 816. Ed. Par.

† Nay St. Chrysostom goes so far as to affirm, Καὶ θνητῶν ἡ σαυρόνων χείρως τὰς βασανιστοίας, &c. That envious Men are really worse than savage Beasts or Devils: for Beasts, says he, do then only assail and strive to hurt us, when they are hungry or have been first provoked by us. But the Envious, even when they are obliged by Benefactions, do treat their very Benefactors in such a sort, as if they had been injured by them. And as for Devils, their Hatred towards us is indeed implacable; but they never meditate Mischief against those of their own Kind: Whereas envious Men have neither a Regard to the Community of Nature in them and other Men, nor do indeed spare their very selves, &c. De Invid. p. 813, 816. Tom. 6. Oper. Par.

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tians to this day: That * very few Persons are so good-natured, as to respect and love even a Friend (if prosperous) without some spice of Envy; that † Envy is now very rife in the World, and that there are too many among us, ὅς τὸ βασκαίνειν τρέφει, who seem to make it their very Meat and Drink; agreeably to this of || St. Chrysostom: Καὶ καθάπερ οἱ χάνδαροι τρέφονται κόπρῳ, ἔτε καὶ ἔτσι ταῖς ἐτίεσι δυσμερίαις: Just as Beetles are fed with Dung and Filth, so are the Envious with other Mens Misfortunes. Neglecting themselves and their own Affairs, they are only intent upon those of other Men. They gad abroad and walk the streets, prying into things which do not belong to 'em: and then depend upon it for Truth, non est curiosus, quin idem sit malevolus; whoever is thus impertinently curious and inquisitive, has no good Design therein: but as Plutarch well observ'd in a Tract about Curiosity, it is Envy and Ill-will that puts him upon it. Curiosity, says ** he, is a certain Itching or eager Desire to be acquainted with other Mens Mishaps; a Disease, it seems, not unaccompanied with Envy and Malice. For as the envious Man is troubled at any Good which others enjoy, so is he, in the same view, at once solicitous to know and rejoice at the Evils they suffer. Therefore does he search and pry into their Misfortunes, their Miscarriages; is diligent to pick up all Storys that may seem to lessen them; and what of this sort he does not find ready to his hand, he has a knack at forming and spreading to their disadvantage. Infomuch that, as St. Austin observ'd,

* Πανέροισιν ἀνδρῶν ἐστὶ συληνὲς τὸδε, φίλον δ' ἐὺψυχόν' ἀνευ φόβου σέβειν.

Menander apud Stobæum, Serm. 38.

† Plerique sunt invidi maximèque est hoc commune vitium. Cicer. de Orator. & Chares apud Stob. p. 222.

|| S. Chrysostom. in Hom. de Invid. p. 813. Oper. Par. Tom. 6.

** Ἡ πολυπραγμοσύνη φιλομάθεια τις ἐστὶν ἀλλοτρίων κακῶν, ἔτε φθόνος δοκῶσα καθαρεύειν νόσος, ἔτε κακοηθείας, &c. Plut. περὶ πολυπραγμοσύνης. p. 515. Tom. 2. Oper. Francofurt. where see more to this purpose.

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there is nothing so ungrounded, if it be ill, that he will not say; nothing, which has any the least Appearance of Truth, that he will not assert and aggravate. Persons of this stamp, being Enemies and Haters of every one that is happy; if they cannot wholly destroy the Man, they will at least dishonour, lessen and undervalue him. Therefore either they neglect or pass by in silence what they ought to commend in him, and characterize him only from his Faults and Imperfections. Just as Vulturs, saith * St. Basil, do fly over Meadows, over many a sweet and fragrant Field, &c. and betake themselves to and settle upon very nasty stinking things and places; and as Flys do pass by what is sound and healthy, and set upon Sores, Wounds or Ulcers: even so the Envious, paying no regard to the Worth of what is excellent and commendable in Life or Actions, do only fix upon Defects, Frailties, and Errors, incident to Human Nature; and these they divulge and noise abroad, and make up Mens Characters merely from them. Much like ill Painters, who instead of hiding a bad Part, do draw a Man's Picture distinguish'd and remarkable, from a crooked or buncy Nose, from the natural or accidental Want of this or that Member, &c. which, says he, is very wrong, &c. Nay, what again is yet worse, the Envious, as the same † Father observ'd, do what in them lies to turn even Vertues into Vices, and make them a matter of Reproach and Scandal: while a Man's

* Ὡς περ αἱ γύπες περὶ τὰ δυσώδη φέρονται, πολλὰς μὲν λειμῶνας, πολλὰς δὲ ἡδῆς καὶ εὐώδεις τόπους περιπλάττονται. Καὶ αἱ μὲν τὸ μὲν ὑμῶν ὄψιν ἔχουσι, περὶ δὲ τὸ ἐλκος ἐπείρουσι. ὥς οἱ βάσκανοι τὰς μὲν τῆς βίης λαμπρότητας καὶ τὰ μέγιστα ὅσα χαροδαιμένων ἔδε προσελέπουν. Τοῖς δὲ σαθεῖς ἐπιτίθενται, &c. S. Basil. in Hom. de Invid. Oper. Par. Tom. 1. p. 387.

† Θεοῦν μὲν γὰρ λέγουσι τὸ ἀνδρεῖον, ἀνάλγητον δὲ τὸ σφόδρον, τὸ δίκαιον ἀπηνή, κακῶρον τὸ φθόνιον καὶ τὸ μεγαλοπρεπὴ μὲν ὡς βέλιναν διαβάλλουσι. Τὸν ἐλαθέριον δὲ ὡς ἄσποντον πάλιν τὸ οἰκονομικὸν ὡς φείδωλον. καὶ ὅλως πάντα τὰ τὸ ἀρετῆς εἶδη, ἐκ ἀπορεῖ παρ' αὐτοῖς ὀνόμαζεν ἐκ τὸ ἀντικειμένης κακίας μετενεχθέντες. S. Bas. bid.

N

Courage

there

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Courage is term'd Rashness; his Sobriety, Dulness; his Justice, Oppression; his Prudence, Cunning; his Magnificence, Ill-Management; his Liberality, Profuseness; his Frugality, Niggardize; his Charity, Vain-Glory, and the like. Thus do they love to make the very worst of you and your Condition, and to represent the best of one and t'other as but very black and dark. And what sometimes they dare not speak out, yet their Looks and Actions tell you; and you may plainly read their Meaning even thro the Mask, they cunningly put on, as conscious that they are unable to stand their ground fairly and with open face; and that, if they should shew themselves, deformed as they really are, they would, as they deserve, be banish'd all Society.

In which vile Process, it is, I say, remarkable, as * *Aristotle* also writes agreeably to *Solomon*, ἐν δὲ τῇ ἑστῇ ἐγγύς, *these envious Men are Neighbours too: near in Place, near of Kin, near of Calling, and near in a state of seeming Friendship, to the Persons envied by them; and whom, as under that Relation, tho they will not neglect, but succour in Adversity; yet, as † Socrates observ'd, they are so ill-affected towards them, as to be grieved and troubled at their Prosperity. Nay and the better or greater the Kind or the Degree of their Prosperity is, with so much the more eager Virulence do they prosecute them for it: and therefore whoever is more happy, or in any sense more excellent than his Neighbours, him are the Envious*

* *Aristot.* in *Rhet.* l. 2. c. 10. To which purpose *St. Basil* also says, 'Οὐκ ἔστι τῷ Ἀγαθῷ βασκαίνει ὁ Σκῆψις, ἀλλὰ τῷ ὁμοεθνεῖ ἐκαστος. Καὶ ἐν τῷ ὁμοεθνεῖ ἢ τῷ ἐν τοῖς ἀγνοούμενοις ὁδοῦναι, ἀλλὰ τοῖς συνηθροῖς τοῖς καὶ τῷ συνήθῳ, τοῖς γείτοσι καὶ ὁμοῖς καὶ τοῖς ἄλλως οἰκείοις, καὶ ἂν τέτοις πάλιν ἡλικιώταις καὶ συγγενέσι καὶ ἀδελφοῖς. *De Invid.* *Oper.* Tom. 1. p. 385.

† Ὑπερίμνησκειν, ὅτι πολλοὶ ἕως πρὸς τινὰ ἔχουσιν, ὥστε κακῶς ἢ πλεονέκτως μὴ δύνασθαι ἀπορᾶν, ἀλλὰ βονδεῖν ἀτυχῶσιν, ἐντυχόντων δὲ λυπεῖσθαι. *Xenoph.* in *Mem. Socrat.* l. 3. p. 779. *Ed. Francof.*

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sure to single out as a Mark of their Malignity and Spite. Whence * *Plutarch* also has not unfitly compared *Envy* to the *Cantharides*: For, says he, just as those *Vermin* do set upon the ripest Fruit and fullest-blown *Roses*; so *Envy* is levell'd against the Good, or those of the most topping and distinguish'd Merit. In regard to which, as he further observes, the Sphere of its Activity is very large; it not being limited, as Hatred and other Vices are, to this or that particular Object: but it is a † kind of *infinite thing*, conversant and concerning it self about all it sees either good or happy; and, like an *Inflammation in the Eye*, it cannot bear the shining of any Light whatever. Thus the *Envious* looking thro a false Optick or vitiated Organ, fancies himself to be eclipsed or darken'd by his Neighbour's Lustre, and that whatever is good in others, is evil to himself. Therefore does he heartily wish it at least a Change of Situation, and either that it were translated to himself, or quite extinguish'd. And thus as he seriously *wills* the *End*, it is taken for granted, that he as seriously *wills* the *Means*, and does what he can in order to it; so that neither a Sense of *Humanity* nor *Equity*, neither *Reason* nor *Religion*, puts a bar to this one Tendency: that he may restrain the Force of *Goodness*, and abate that Measure of Happiness, which this or that *Neighbour* is possess'd of. Bent upon the vile Pursuit, he licks at the sight of Health, smiles not, but when others cry; and on t'other hand, he weeps, when they have reason to rejoice, as if with Tears he would either drown or sour their Prosperity.

* Καθάπερ γὰρ αἱ κανθαρίδες ἐμύνονται μάλιστα τὰ ἀκμάζοντα σίτω καὶ πῖσι εὐδαίμονες ὅπως ὁ φθόνος ἀπείλει μάλιστα τὸν χρηστὸν καὶ αὐξομένον πρὸς ἀρετὴν καὶ δόξαν ἡδῶν καὶ περισσίων. Plut. de Invid. & Odio. Oper. Tom. 2. p. 537. Ed. Francof.

† Ὅθεν ἔοικεν ὁ μὲν φθόνος ἀόριστος εἶναι, καθάπερ ἐφθαλμία πρὸς ἅπαν τὸ λαμπρὸν ἐκλασσύμενος. Plut. ibid.

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At which rate, could *Envy* have its Wish, then would the Lord himself not *shew Loving-kindness*, nor would his *Clouds drop Fatness* upon the *Fields and Dwellings of the Just*; nor consequently would their very *Land then give her Increase*. A Wish most contrary to our Church's *Piety*, in the now-approaching Days of *Rogation*: wherein we are suppos'd to pray with a more than ordinary Fervour, for a Blessing upon the *Fruits of the Earth*; so as in due time not only we our selves, but all our *Neighbours may enjoy them*.

Nay again, could *Envy* have its Aim, then would *Peace* be also banish'd, as *Plenty* would be blasted, and all the Pleasures, all the Sweets of Society would be turn'd into Gall and Wormwood. Insomuch that what would otherwise have made it seem like *Heaven*, being gone, there would then remain in it no other than the dismal Face of *Hell upon Earth*: where we should then see universal Confusion, without Hope of Order; see nothing else but Discords, Fightings, Evil-speakings, Underminings; and consequentially to these, Disappointments and Despair would be the main Entertainments of Life. Thus would all generous Undertakings be crush'd and frustrated; and Persons of Industry, Bravery, Vertue, Learning, good Sense, and the like, must be forced to sit down heartless and dejected: when seeing that each respective Excellency was persecuted as a Crime, and none were then safe, but the Evil or the Useless.

But thanks be to God, who reigneth over all, that the Case in fact is very often otherwise; that he protects those, whom he before bless'd, and suffers not *Envy* thus to carry all before it: but either he gives good Men the *Victory*, or makes up to them what Damage they endure, sooner or later some other way. Nay generally, as * *St. Chrysostom* says,

* Ὅσοι γὰρ ἐν φθονίᾳ, πύτω μείζονα γίγνη πρόξενος ἀγαθῶν καὶ φθονευόμενων. Θεὸς γὰρ ἐστὶν ὁ πάντα ἐφορῶν καὶ ὅταν ἴδῃ ὅτι ἐν ἀδικίᾳ ἀδικύουσιν, μᾶλλον ἐπαίρει καὶ ποιεῖ λαμπρόν, &c. S. Chrys. in Hom. de Invid. p. 115. Tom. 6. Oper. Par.

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it so falls out, that by how much the more thou envieſt, ſo much the more Good doſt thou occaſionally procure to him, whom thou envieſt. For there is a God, who obſerveth all things; who, if he ſee Injuſtice done to a Man that does none, him he the more exalts and proſpers, &c. And that the Almighty ſhould thus interpoſe in diſappointing the Ends of *Envy*, it may the rather be expected; becauſe this Vice, in levelling its Aim at Goodneſs, doth in a particular manner appear an Enemy not only to Men, but God; as he is the *Author and Beſtower of every good and perfect Gift*: While the *Envious* Perſon, inſtead of aſcribing to God the Glory of what himſelf and others have receiv'd, he by Diſcontent and Murmuring both at his own and their Condition; at his own, as not good enough; and at theirs, as too good for them: I ſay, the *Envious*, by ſo doing, ſlights and vilifies the Bleſſings from above; and at once finds fault with God, as if he had not placed his Favours rightly, neither on proper Objects nor in due Proportions. Becauſe he has not all of them to himſelf, he does what in him lies to eclipse God's Glory, being griev'd at the heart to ſee this ſhine out and manifeſt it ſelf, that Men may admire and adore it. And thus would he not only withdraw from *Men the things that are Mens*, but from *God the things that are God's*.

In ſhort, *Envy* is moſt oppoſite to the true Character and Nature of *God*; who is *Love*, and delights in diffuſing his Goodneſs amongſt Men: whereas in the proportion that God loves and bleſſes Men with his Benefits, *Envy* hates and does what it can to malign and miſchief them. But let Chriſtians be aſham'd and bluſh, when hearing what a Heathen thus rationally argues to the contrary: Surely he is to be loved, whom God loves. But O the extreme Iniquity of *Envy*! The *Envious* one hates the proſperous Perſon, whom God loves! Which ſhews him guilty of the greateſt Folly: in that hereby he fights againſt God,

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and so incurs the divine Displeasure. Therefore no wonder, if his Arrows, as they appear to be shot against Heaven, have frequently no other effect, but the falling down of them upon his own Pate; or that God, as jealous of his Glory, lays on him the Weight of his mighty Hand.*

Not but that it must be still own'd, that tho *Envy*, for this reason, does in many Instances fail of compassing its Ends compleatly, and just in the way that it could wish: yet, as it is accompanied with a whole Army of other malignant pernicious Vices, it serves at least to set them on work; and so proves troublefom, and sometimes fatal to the Good and the Deserving. Tho not so, I mean, as wholly to ruin the Goodness or Desert, that is in them: yet so at least, as to embarrass their outward Circumstances and Affairs, and bring Perplexitys and Disorders upon their Minds and Bodys; thence to stop their commendable Progress in Well-doing, by making them heartless and desponding: as brought to fear, that their utmost Efforts, when so industriously oppos'd, will be in vain; and instead of having success, will only create or occasion to them more Molestation. For consider yet further, that *Envy* is no solitary Vice; but that it has with it, as I before said, a long Train of many others, by which it is variously moved, or which it self moves, as Instruments or Engines under it: such are an irregular *Self-Love*, *Pride*, *Ambition*, *Covetousness*, *Malice*, *Censoriousness*, *Slander*, *Murmuring*, *Violence*, and some-

* Δεῖ γὰρ φιλεῖν ἐκείνον, ὃν θεὸς φιλεῖ.

Ὡς τῆς μεγίστης τῆς φθόνου πονηρίας.

Τὸν εὐτυχίᾳ μοῖρᾳ τις, ὃν θεὸς φιλεῖ.

Ὡς ὡς ἀνθρώποι τῶν φθόνου πλανώμεθα, &c.

Ὅταν συγῇ τις ἄνδρα, ὃν θεὸς φιλεῖ,

Ὅλῃ μεγίστην μωρίαν χαλίσσεται.

Φανερώς γὰρ αὐτῷ τῶν θεῶν κορυώσεται,

Χόλον μέγιστον ἐν φθόνῳ δεδεγμένο.

Incert. apud Stobæum, p. 223.

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times *Murder*. On which account perhaps it is, that *St. Paul* in citing a Catalogue of Immoralities and Crimes, has * more than once put *this* next after *Envy*; as he that *envieth*, and consequently *hateth* his *Brother*, sometimes either actually † *is*, or would at least be a *Murderer* of him, if he could. And therefore doth || *St. Basil* call *Envy* and *Murder* τὰς ἀδελφὰς ἀνομίας, *Sisters of Iniquity*, adding, ὡς καὶ ὁ Παῦλος συνέ- ζευξεν, ἑπὶ τὴν μεσὴν φθόνου, φόνου. As to the rest in that black List of Vices, some of them do immediately produce, the others are produced by *Envy*, and all are constant Attendants of it. Some of them egg and spur it on; the others serve for Weapons, which it uses in its Work, as Opportunity requires, which it continually waits for; and as it is always ripe for Mischiefe, so is it ever attempting it some way or other, and leaves no Stone unturn'd to wreak its Spite on him, it persecutes.

Thus how did *Saul's* Head work, to plot and bring about *David's* Ruin; after that he heard the *Women* in their Song ascribe to *David* more than to himself? 1 Sam. 18. 9. One while he thinks to effect his Purpose, by giving him his Daughter *Michal* to Wife; that she lying in his Bosom, may the better be a Snare unto him: another while, finding that Wiles and Projects would not do, he sets his *Servants*, nay and *Jonathan* his Son, pitifully to murder him. In that and other like Instances it is most truly said, *Invidia festos dies non agit*,

Nec fruitur Somno, vigilantibus excita Curis:

That *Envy* is at no time idle, nay has not leisure even to sleep. On which account ||| *St. Chrysostom* hath said of *Envy*, that it is worse than War: forasmuch as the Enmity or Hostility of him who makes War, ceases, when

* Rom. 1. 29. Gal. 5. 21. † 1 John 3. 15.

|| In Hom. de Invid. p. 384. Oper. Tom. 1.

||| S. Chrysost. in Hom. de Invid. p. 814. Oper. Tom. 6. Par.

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the Reason of it does ; whereas the Envious will always be an Enemy. And the former fights openly and fairly : but the latter, underhand or in the dark. And again, generally the former pretends at least a just Ground of War : whereas the latter is set on by nothing but Madness and Satanical Insinuation, or Suggestion from the Evil one. Without the least Motive or Ground to justify what it does, Envy sily pursues its Aim. Conscious that it is most base and shameful, it chuses not, as I have said, to appear bare-faced like other Vices : but, as Plutarch tells us, it endeavours to hide it self under a Mask, or behind a Curtain ; not caring to own its Quality, and studying to be so wisely spiteful, as that no one may discern the Hand, by which its fiery Darts are thrown. Thus does it stab in secret, or behind the back, where it dares not strike with naked Arm, nor can even shew its face without Confusion : and what it knows it cannot do by engaging in the open Field, it attempts by Stratagem and Craft, by Lying and Detraction, and by artfully setting the Tongues of others, from its own, on fire of Hell. Thus does Envy attack good Men, as it were in sleep, and when not guarded at all against it ; when innocent or having done no Injury, and therefore not so much as dreamt of any form'd against them. Accordingly when their Eyes are opened and they full awake, how are they amaz'd at seeing their Names blacken'd by Slander, their Interests lessen'd by underhand Cunning, their common Failings or Infirmitys heighten'd into Vices, and all Men now standing aloof from them, as Knaves and Criminals, they know not why ! Whenas all this was brought about by Envy, in imitation of its Grandfather the Devil or that Wicked one, who while Men slept, sow'd Tares among the Wheat ; and who secretly practiseth his Wiles, where however his Chain will not let him run out to do Acts of open Violence : but where it will, there indeed both he and those other Children of Disobedience, in whom he worketh,
do

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do sometimes, when sure of their Game, not scruple to shew the *cloven Foot*, nor stick at any ouvert Act, by which they can do mischief to the Men they envy.

So that in this case, *universal Justice* and *Morality* are set aside, and all Restraints of Vertue put off or loosen'd; *Envy* being a *Radical Evil*, which diffuses its Malignity into every part, and expels all Goodness out of the Soul. Most truly hath St. *Austin* said of it: *Omnes Virtutes concremat, omnia Bona dissipat, omnia Mala generat: It burns up all the Vertues, scatters away all Goods, and generates all Evils.* And therefore, as St. *James* tells us, it must needs follow, that *where Envy and Strife is, there is Confusion and every evil Work*, Jam. 3. 16.

But now, I perceive, I have enter'd and gone thus far upon a Piece, which the Time will not allow me to finish. Wherefore, after having tried your Patience enough, I think, for once, I must reserve the remaining *Lines* and *Colours* of *Envy*; as also my express *Dissuasives* from and *Directions* to avoid it, for another Opportunity, if God shall please to give it me. And the mean while, I hope, that what you have already seen of it, may, if duly reflected on, be of some use to deter and restrain you from being taken with so monstrous and deform'd a *Vice*. And that the rather, as having now before you great Patterns of the contrary *Vertue* in the *Blessed Saints* of this Day, St. *Philip* and St. *James*: whose Readiness in *wishing*, and (to their utmost) *doing good to all Men*, shew'd them entirely free from *Envy*.

As an Instance of that, how gladly did the former of them make known the greatest Blessing, that ever came to Men from Heaven, even *him, who was the Way, the Truth, and the Life*; as soon as he himself had discover'd him: saying with eager Joyfulness to *Nathanael* and others he met with, *We*
have

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have found the Messias, the Saviour of the World, who had been so long sought for !

And so far was the latter from the narrow Spirit of *Envy*, that most *unjust of Vices*, that for his *universal Righteousness*, his *Justice* and *Charity* to others, he was surnamed *the Just* : being well known to have exemplified in himself, what he thus preach'd to others, saying, *Who is a wise Man and endued with Knowledge among you ? Let him shew out of a good Conversation his Works with Meekness of Wisdom. But if ye have bitter Envying and Strife in your Hearts, glory not, and lye not against the Truth ; pretending to be taught of God and wise unto Salvation, when you are far from it. For, believe me, this your boasted Wisdom descendeth not from above, as the true Spirit of the Gospel does ; but is earthly, sensual, devilish. James 3. 13, &c.*

However, the Goodness and *right Works* even of these *Saints* were not their Safeguard : but tho untainted with the Vices of *Envy* and *Ill-will* themselves, they sadly felt the Effects of them from other Men ; nay and from those, among whom they either design'd or did the greatest Good : while *Envy* at the Success of their Ministry made them *persecuted unto Death*. The one, after other Crueltys towards him, having been crucified or hang'd upon a Pillar by the *Heathens* at *Hierapolis* : the other, on the same account, fallen a Sacrifice to the *Jews* ; when yet he had still so much of that *Charity, which envieth not*, as to pray for *them* with his last Breath, who threw him headlong from the *Temple*, and at last beat out his Brains.

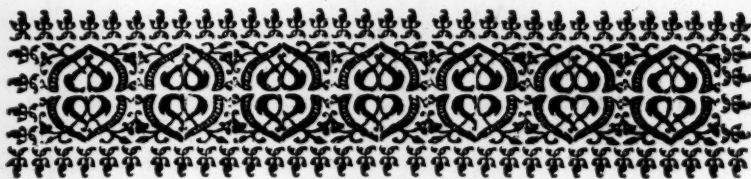
From which Examples then we may at once learn not to *envy*, and how to bear the *Envy* of others : pardoning them and praying God to give them better Minds, and putting by their Injurys towards us, in view of a *Recompence of Reward* ; as depending on the Word of Christ for it, that *blessed are they, who*
are

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are persecuted for Righteousness sake; because theirs is
the Kingdom of Heaven.

To which may God of his infinite Mercy vouch-
safe to bring us all, thro the Merits and Inter-
cession of Jesus Christ, to whom with the Father
and the Holy Ghost be given all Glory, Wor-
ship, and Obedience, now and evermore. *Amen.*



D I S-



DISCOURSE IX.

*A Display of Envy ; with the ill
Effects and the Remedys of it.*

P A R T II.

A SERMON preach'd at *Christ-Church*
in *Canterbury*, on the Feast of *St. Bar-*
nabas, 1714.

ECCLES. IV. 4.

*Again I considered all Travel and every right Work :
that for this a Man is envied of his Neighbour.
This is also Vanity and Vexation of Spirit.*



N handling these Words not long since
at this Place, I purpos'd to discourse
upon these three Heads :

First, To display the Nature and Cha-
racter of *Envy*, together with its Consequences and
other

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other Aggravations; and so to shew at once the extreme *Folly*, the *Wickedness*, and the *Misery* of it here and hereafter.

Secondly, I purposed thence to infer the Ground there is for dissuading Men from falling into and practising that odious Vice. And,

Thirdly, For that end, to offer you some proper Motives and Directions.

Now the first and principal of these I have already in a great measure done, and gone so far thro it, as to conclude with the Apostle St. James, that *where Envy and Strife is, there is Confusion and every evil Work*, Jam. 3. 16. And this is what I shall next illustrate by Examples, and then proceed to finish the whole *Piece*, in the way I first propos'd to do it.

To give you then a further Specimen of the *Confusion* and *evil Works*, which do accompany or proceed from *Envy*; and thence particularly to shew how very detrimental it is to *Human Society*: this, I say, it was, that occasion'd the first *Murder*, committed in the World; even that of *Righteous Abel*, who was *envied*, *hated*, and *killed* by his own *Brother Cain*, Gen. 4. 8. And *wherefore slew he him?* *Because his own Works were evil, and his Brother's righteous*, 1 John 3. 12. This it was, that also prompted some of the *Patriarchs* to imbrue their Hands in their *Brother's Blood*; and in fact it prevail'd with others of them, a little better-natured, at least to sell him for a *Slave*. For, as we read, Gen. 37. 11. *Acts 7. 9. moved with Envy, they sold Joseph into Egypt: but God was with him, and delivered him out of all his Afflictions, &c.* This again it was, that stirred the *Jews* to crucify the *Lord of Glory*, and to persecute and kill his *holy Apostles*: for when seeing their *right*, their excellent *Works*, and the Success these found in the World, they presently had an *evil Eye* at them; and therefore, as we read again, it was thro *Envy* that they delivered Jesus to Pilate; and

fill'd

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fill'd with Envy, they outraged *Paul* and *Barnabas* (the Saint of this Day) *contradicting and blaspheming*, Mat. 27. 18. Mark 15. 10. Acts 13. 45. & 17. 5. This also it was, that caused *Themistocles* to be banish'd, and sent *Belisarius* a begging. And how else came the *Athenian Captains* to be proscribed by their own Countrymen, so soon as by their wise Conduct and noble Courage, they were raised to the highest pitch of Esteem, even among those, over whom they triumph'd? Which most ungrateful Effects of *Envy* can admit of no Extenuation, unless it be, as our * Lord *Verulam* observ'd; that *Publick Envy*, or that which aims at Persons in high Stations, tho' evil in it self, yet has this Good attending it; that it proves as an † *Ostracism*, which eclipseth Men, when they grow too great: and therefore is it a Bridle also to keep them in due bounds; or otherwise they may thank themselves for their Undoing, as not having borne *Prosperity* wisely and with *Moderation*.

But to pass by this Exception; also not to search *Antiquity*, and range abroad for Instances; what else is it, but *Envy* now at home, that occasions the greatest Worth to be defamed, and Persons of the most consummate Wisdom, Piety, and Vertue to be malign'd and evil-spoken of: like as heretofore *Moses* in the Camp, and *Aaron* the Saint of the Lord, were dealt with by the *Israelites*? Against which most unrighteous Treatment, altho' some brave and generous Souls may bear up by Dint of Merit, sustain'd with Faith in God, his Grace and Providential Care: yet is it too plain in fact, that the Spirits of many are thereby damp'd; and then the

* Lord Bacon in Essay 9. p. 47.

† *Ostracism* was a sort of popular Judgment among the Athenians, so call'd from *ὄστρακον*, a Shell, on which the Names of those were written, who affected too much Power and Grandeur, and then were they banish'd out of the City. Of this, vide *Aristot. Polit. 2.* & *Plut. in Aristide & Themistocle, &c.*

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Consequence of it is, what *Solomon* subjoin'd to his Observation made in the Text ; *The Fool foldeth his Hands together, and eateth his own Flesh* : that is, some Persons, tho otherwise prudent enough before, yet after having their Spirits broken and dejected, upon Discouragements given to them by the *Envious*, do then betray so much *Folly* and *Imprudence*, as utterly to faint in well-doing, and chuse rather to sit down in *Sloth* and *Idleness*, than so much as endeavour by honest Labour even to save themselves from *starving*. Or else, for an Amusement and Diversion, by leud and dissolute Courses they waste their Substance, and at once consume themselves and their Estates ; the mean while urging for a Colour this specious *Aphorism* : *Better is a Handful with Quietness*, without much stirring and bustle in the World, than both the *Hands full, with Travel and Vexation of Spirit* : that is, when this latter is first gotten with hard Labour, and afterwards kept not without Molestation, by reason of *envious* Machinations and Devices of Mischief against it, *ver. 5, 6.* agreeably to *Prov. 17. 1.* *Better is a dry Morfel and Quietness therewith, than a House-full of Sacrifices with Strife.*

And thus as Envy in some Persons occasionally stops the Progress of laudable Industry in others, we may hence infer, how very prejudicial it is to the *publick Welfare*, and how many noble Designs in the World it either prevents or stifles. While it may be said too experimentally, that *Wrath is cruel, and Anger outrageous* : but who is able to stand before Envy ? *Prov. 27. 4.* This is of a more fatal consequence than either, and sometimes the best of Men are not able to withstand it. Nay, in like manner said a * *Wise Antient*, *No sublunary Good is so firm and stable, as that it can always bear up against the Force of*

* 'Οὐδὲν ἕως ἧς ἀγαθὸν πάντων ἰσχυρόν, ὃ τῷ φθόνῳ μέχει πάντως ἀνίσχει. *Josippus in Opere de Captivitate.*

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Envy. Therefore also Divine * *Plato* thus excellently adviseth, in his fifth Book of *Laws*: *Let every one of us strive to outdo each other in Vertue, but without Envy. For whoever doth so, improves the Community, of which he is a Member, as proceeding himself in what is praise-worthy, and not holding others back by Slurs and Slanders thrown upon them. Whereas the envious Man, thinking to gain the Pre-eminence by derogating from and lowering the Value of others, doth at once put himself out of the way to real Vertue, and occasions those he strives against, to move more slowly towards it, because of his having cast them down by false unjust Aspersions. And thus, what in him lies, extinguishing Mens Thirst after Vertue, so far does he deprive Society of the Glory and the Greatness, which might otherwise follow thereupon. Agreeable to which is this of † *Eusebius*: Whoever, says he, envieth a good Man in Prosperity, doth at once envy the Country and Community, to which he belongs, nay and his very self too: and that because a prosperous good Man is a common Blessing to Society in general, and to every particular Person, that comes within the Verge and Reach of his Felicity.*

Therefore, instead of being envied and malign'd, how ought such a Man to be loved, carefs'd, and courted, by all especially who are *Neighbours* or near to him, both for the *publick*, and their own *private Good*! But it having ever been too plain, that Men were prone to run counter to what they ought to do, whether in point of Interest or Duty:

* Φιλονεικίη το ὃ ἐν ἡμῖν παῖς ἐς τιμὴν ἀρετῆς, ἀφρόνως. Ὁ μὲν γὰρ πλεῖστοι τὰς πόλεις αὖξαι. ἀμυλλώμενοι ἢ αὐτοῖς, τὰς ἄλλας ὃ ἐκωλύει διαβολαῖς. Ὁ δὲ φθονερός, τῇ ὅψι ἄλλων διαβολῇ, δεῖν δοῦναι ὑπερέχειν, αὐτοῖς ὃ ἥττον συντείνει ἐς ἀρετὴν τιμὴν ἀληθῆ, τὰς τε ἀνταμυλλώμενους, εἰς ἀδουμίαν καδίτησι, πρὸς ἀδίκως φέρονται, &c. Plat. l. 5. de Leg.

† Ἄνδρες ἀγαθοὶ εὐπρέπωνσι φθονέων πῖς, καὶ παλεῖδι καὶ παντὶ πρὸ κοινῆς καὶ ἑαυτῶν φθονεί. Ἄνθρωποι ἀγαθοὶ γὰρ εὐπρέπων, πολλοὶ καὶ παντὶ τὰ δυνατὰ τὴν ἐννοεῖαν αὐτῶν μεταλαβάνειν, κοινὴν εὐδαιμονίαν. Apud Stobæum, p. 224.

hence,

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hence, upon the Ties or Dictates of *Nature* and *Scripture*, have other instituted Laws been superinduced by Rulers and Superiours, to prevent many ill Effects, which might otherwise come from this Cause, such as have been before specified. Nay, an antient * *Heathen* goes so far as to say, that *Envy*, by reason of the ill Consequences attending it, occasion'd the Origin and Rise of all human Laws: for Laws, he tells us, had never been made for restraining Mens Wills, and prohibiting them to live, as they list, were it not, that some are too apt to injure others; and this proceeds from *Envy*, which is the Parent of *Sedition*, &c. And in all likelihood, were it not for this, things would be almost as in the primitive State of *Christianity*; so that there would be no Strifes or Quarrels about *Property of Goods*: for, as † *St. Austin* hath well said, *Tolle Invidiam, & tuum est quod habeo; tolle Invidiam, & meum est quod habes: Take away Envy, and all mine is thine; take away Envy, and all thine is mine.* But on t'other hand, wherever this prevails, it is at the bottom of all Contentions betwixt Man and Man, and it hath no doubt a very great stroke in setting up and actuating those Partys and Factions now among us; either of which can no more brook the Sight or Lustre of a *Superiour*, nay or of an *Equal*, than many *Suns* can shine at once, and equally divide the Empire of the Day. And therefore while all contend to be greatest and uppermost, they vent their Spleen in Heats and Jars, in Lyes and Slanders, in Libels and Invectives, &c. one against another. In which regard they seem like blazing Comets to portend, or like *Wild-fire* to begin and threaten a total Conflagration at once of *Church* and *State*: while too many appear conjured to put

* Οὐκ ἂν ἐκάλυον οἱ νόμοι τὴν ἑκάστην κατ' ἰδίαν ἔξοσιν, εἰ μὴ ἔπερος ἔπερον ἐλυμαίνετο. (φθόνος γὰρ σαπὸς ἀρχὴν ἀπεργάζεται). Democrit. ibid. apud Strob.

† S. Aug. in Psal. 139.

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all things into a *Combustion*, tho they themselves, among the rest, were sure to perish in the flames. And, I pray God, that after having sharpen'd their *Tongues* and *Pens*, they mayn't proceed next to whet their *Swords*, and sheath 'em in each other's *Bowels*.

Thus I have endeavour'd to *draw at Length* the Picture of *Envy*, but am sensible I come short of the *Original*; in that I could not *draw* it near so ugly as it really is. After which however, I should think, that none, who see this very *Draught*, can be taken with an Object so monstrous and deform'd: and that so I might save the pains I next intended, in urging express *Disuatives* from and *Directions* to avoid it. However lest, what a * *Poet* observ'd of *sensual Inclination*, should also happen in this case; that some, who had rejected the fairest *Beautys*, have afterwards been hamper'd and perplex'd with base and scandalous *Amours*: I think it not improper, in the next place, to add a word or two yet further, to dissuade you from it.

Secondly, Now *Envy*, as we have before seen, had the *Devil* for its first *Parent*, and the *Works* of its *Father* the *Devil*, it still does. It has for its Object a *Neighbour* or a *Friend*. And the Motive of its *Malignity* at him is purely because he is good or has done good, nay has done good to this or that very *Neighbour* too, who therefore envies and maligns him. The Consequence of which very often is a disheartening or checking of laudable *Industry*, &c. And then, as this injures, incommodes, and sometimes quite perverts the *Talents* of private Persons, so of course it brings no little damage on the *Publick*; all which again is at once attended with the *envious* Man's own *Ruin*: the *Ruin* or *Undoing* of his *Soul*

* ———— Καὶ γὰρ ἐν καλλίστων
Λέκτεσι, ἐν αἰχμαῖς εἶδον συμπεπλεγμένους.
Euripid. in *Antiope*.

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and *Body*, his *Credit*, *Interest* and *Estate*, now and for ever. On which accounts, *Envy* methinks must needs be odious and detestable both to God and Men : as it does the utmost despight to the Gifts and Blessings, imparted by the former to the latter ; and, what in it lies, it robs the one of the due *Honour*, and the others of the *Happiness* of them ; nay and it imputes *Injustice* to God, thinking it self to be so far *wrong'd*, as he has been bountiful and kind to others, even to *Neighbours* and *Acquaintance*, to *Friends* and *Benefactors*.

Upon the whole I then say, if we either *fear God* or *regard Man* ; if we have any true Concern for *private Persons* or the *Publick*, for the present or future Good of others, nay or of our very selves ; if we are not utterly dead to all Sense of *Piety*, *Humanity*, *Justice*, *Gratitude*, nay and of *Self-Love* and *Self-Preservation* ; and madly resolv'd to make a *League* with *Hell* and *Death* : let us be persuaded to avoid and shake off *Envy* as the worst of *Evils* ; or otherwise let us no longer pretend to deserve the Name even of *Men*, and much less that of *Christians* ; whose holy Religion is the very Reverse of *Envy*, and a downright Contradiction to it. *A new Commandment*, says our Saviour, *I give unto you, that ye love one another ; as I have loved you, that ye also love one another.* By this shall all Men know, that ye are my *Disciples*, if ye have Love one to another, John 13. 34, 35. So that the distinguishing Mark or Cognizance of *Christ's Religion* is *Charity* or *Love* : that *Charity* which envieth not, is not easily provoked, and much less maligns a *Neighbour* without Provocation ; but rather, it suffereth long and is kind, weeps with them that weep, and rejoices with them that rejoice. Whereas on the contrary, *Envy* continually cries, because others laugh, and it is never seen to smile, but at a *Neighbour's Tears* or *Sighs* ; and it persecutes him with the utmost Hatred and Ill-will, whom the *Gospel* bids us love as our selves.

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Wherefore let us either no longer name the Name of Christ, or be prevail'd with to depart from the Iniquitys of Envy; laying aside, together with this, all Malice, and all Guile and Hypocrisys, and all Evil-speakings. 1 Pet. 2. 1. And let us no longer walk in Strife and Envy; but put on the Lord Jesus Christ. Rom. 13. 13, 14. Whose Religion appears by this very Antithesis to be wholly inconsistent with that Practice. Accordingly nothing, in my opinion, shews a greater Decay of Christianity, than the excessive Growth of Envy in the World: and therefore again I say with St. Paul, whereas in fact there is among you Envy, and Strife, and Divisions, are ye not carnal, and walk as Men? that is, as Men of corrupt and diabolical Minds and Wills, and not as Christians, or Partakers of the Divine Nature, 1 Cor. 3. 3. Under which real Character, and if we had indeed learned Christ, we should on t'other hand, be * meek and lowly in Heart, not desirous of Vain-glory, provoking one another, envying one another: but being clothed with Humility, and having put on Bowels of Mercy, Tenderness, and Compassion, we should in Honour prefer one another, not every one seek his own, but other's Good. Who then, saith St. James, is a wise Man, and endued with Knowledge amongst you? Let him shew out of a good Conversation his Works with Meekness of Wisdom. But if ye have bitter Envy and Strife in your Hearts, glory not and lye not against the Truth: that is, do not arrogate to yourselves the Honour of being wise or good Men, in contradiction to the true Spirit and Declarations of the Gospel; for, believe me, this pretended Wisdom descendeth not from above, but is earthly, sensual, devilish, James 3. 13, 14, 15.

As therefore we value the Character of Christians, and would not be noted as of the Devil's Party, let us be persuaded to fly and put off Envy; the Evil whereof no wonder that I have but touch'd at,

* Rom. 12. 10. Gal. 5. 26.

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and not fully reach'd; since even those most eloquent Fathers, * *St. Basil* and *St. Chrysostom*, were put to it, nay almost puzzled, to find out Words bad enough to express it: when calling it *the most pernicious of Diseases, the Bane of Life, the Plague and Confusion of Nature, an Enemy to all good things, which come from God, and therein an Enemy too, and Teacher of War against God himself; an utter Stranger to all true Friendship and Familiarity, to all Peace and Charity, a most absurd Calamity, an intolerable Evil brought upon a Man by his own silly self, the Offspring and Companion of the Devil, a Document of the Serpent, a Seed of the Enemy, the Parent of Murder, a Pledg of Punishment, a Bar to Holiness, the Way to Hell, and a Privation of the Kingdom of Heaven, &c.* And does not all this deter us from the Vice of Envy? Taking it for granted, that I *speak to wise Men, to Persons not lost to a Sense of Reason and Religion, of Self-Love and Self-Preservation*, I can't but think it does deter, and so dissuade you from it.

Therefore now it only remains, in the *Third* and last place, that I point out the right Way, and offer you some proper Directions, whereby to prevent any accidental Deviations or unwary Stragglings towards it.

Ist then, Give me leave to recommend to you the Christian Vertue of *Humility*, or a modest Opinion of our selves, together with *Contentment in whatsoever State we are*, as to outward things: considering

* Τὸ ἄν ἐν γένει οὐ τὸ νόσος ταύτης ἀλεθριώτερον; φθορὰ τὴ ζῶης, λύπη τὴ φύσεως, ἐχθρὰ τοῦ Θεοῦ δεδουμένων ἡμῖν, ἐναντίως τοῦ Θεοῦ. Φύγωμεν, ἀδελφοί, νόσον Θεομαχίας διδασκαλον, ἀνδρσφορίας μὴτέρα, σύγχυσιν φύσεως, δικαιοσύνην ἀγνοίαν, συμφορὰν ἀλογιστήν, κακὸν ἀφορηθῆν. * Οφείως ἐστὶ δίδαγμα, ἐχθρὸς ὁπισπορὰ, ἀρραβῶν κολάσεως, ἐμπόδιον εὐσεβείας, ὁδὸς ὅτι γένναν, σέσηπος βασιλείας. Ὡ φθόνε, Διαβόλε σύνοικε ὦ φθόνε, φιλίας ἐχθρὸς, εἰρήνης ἀντίπαλος, ἀγάπης ἀντίδικε, Διαβόλε βλάστημα, &c. *S. Basil. in Oper. Par. Tom. 1. p. 383, 384, 386. S. Chrysost. in Oper. Par. Tom. 6. p. 388.*

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that we owe to God our very Being, all Comforts and Conveniencys towards our Well-being; and that we have much more of these already, than we can in any wise pretend to deserve. Surely in this view, we ought to magnify and praise our great *Creator* and *Benefactor*, for what we are and what we have, and, from a Sense of our absolute Dependence on him, submit our selves to his Will for the future.

On t'other hand, how very ungrateful, how refractory are we, if instead of that, we embitter and turn his Blessings on us into Gall and Wormwood, through Murmuring and Discontent, that we have not a greater Measure of them, than he in his Wisdom has thought fit to give us; or because other Persons enjoy what we do not; and, in a word, we have not engross'd all the good things of this World to our selves! But can we presume to fancy, or by our Carriage betray a Distrust, that he *the Judge of all the Earth has not done right*? How much rather ought we to acquiesce humbly and contentedly in what he has done, both to our selves and others; to confess our selves *less than the least of all God's Mercys*, and consequently that the least of them does please us? And if so we could but once be easy at home, then should we no longer be *envious* abroad, or displeas'd at thinking our Neighbour's Condition better and happier than our own. Especially considering again, that the Blessings and Enjoyments of others are (as I intimated before) suppos'd in this Case, neither to cause nor to be occasions of any *Hurt* or *Injury* to us; unless we our selves, by our own Folly and Fretting at God's Disposal of them, do make them so. The Goodness of God doth in some sort diffuse it self like the Light of the Sun, which tho it illuminate this or that Object, yet others have not the less of it for that. And thus what wrong is it then to me, if another be more *Ingenious*, more *Learned*, or more *Beautiful*, than I:
while

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while I my self have not the less, because he has more; and that Measure, which he has above me, was not taken from me? So likewise if another excel me in this or that *Vertue*; and again, in token of that *Vertue*, he be better thought of, find more Favour, and be *prefer'd* before me: yet is it then but just as it should be. He has what he truly deserves, by which I am not injured: and tho he have more than I, yet I at once may not have less, but more than I deserve.

Therefore the rather should we endeavour to estimate and make the best of our own State and Circumstances, and not be so anxiously intent with *evil Eyes* upon the Affairs and Things of others, as to neglect our own; nay and thereby sour and embitter what we our selves might otherwise most sweetly relish and enjoy. But instead of that, we should rather make this prudent use of their Blessings or Endowments too: if, for instance, they excel us in any commendable Habit of the *Mind*, then ought we to set them before us, as Rules and Patterns to copy from, and not make them Blocks to stumble at; or if in *Wealth*, then ought we to join with them in praising God for their Abundance, and the way he has put them in for *doing good and distributing*, and so *laying up for themselves a good Foundation against the Time to come, that they may attain eternal Life*; and particularly if in any respect they are more deserving than we, then should we not grudge at the Favours of Heaven, not censure but applaud the Divine *Justice*, considering that God hath still enough in store for *us* and *them* too; and that he may impart of it to us, we should * endeavour to deserve it also, by

* Agreeably to this Advice in Isocrates: Μη φθονεῖτε τοῖς παρ' ἡμῶν πλεονέκουσιν, ἀλλὰ καὶ χρῆσθε ὑμᾶς αὐτοὺς παρέχοντες καὶ ἐξισοῦτε τοῖς ἀρίστοις. Do not envy your Superiours: but strive to improve in what is good and praise-worthy, that so you may equal or be like to those, who now excel and are above you. *Isocrat. in Nicotole.*

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becoming like them, and not outrage and affront both *God* and *Men*: because the one have received from the other what we have not, and what we cannot grasp at or take unto our selves, without a manifest Injustice towards the latter, and so great an Impiety towards the former, as can't be thought to proceed from less than downright *Infidelity*. For otherwise how can it be suppos'd, that Men would thus dare to controul the Ways and fly in the face of *infinite Wisdom* and *infinite Power*, which is able in a moment to *kill* and *damn* their Bodies and their Souls? Wherefore,

2ly, Let me advise you to keep up a true and lively *Faith* in, and a *Religious Fear* of God, as the Author and Disposer of all things here below, as he, who *judges the World in Righteousness and the People with Equity*: and surely then we cannot but readily submit to his Dealings with others and our selves. For whether they have much or we have little, we shall then say with lowly Submission, *It is the Lord, that ordered the one and the other, and let him do what seemeth him good*. For shall he not do what he will with his own? Or shall our *Eyes be evil, because he is good*, or in appearance freer of his Favours to others than to us? Especially considering further, that what may seem inequitable or unkind in the present Distribution of this World's Goods, will be fully made amends for at the Day of Judgment: when the *Divine Justice* will break forth, as the *Sun out of a Cloud*, and at length display it self, in rewarding or punishing all Men according to their Works. When the *Slave* will be exalted above his *Master*, if he has acted better; and so a *Peasant* may become far greater than a *Prince*. Well therefore might the * *Psalmist* say on this account, *Fret not thy self because of Evil-doers, neither be thou envious against the Workers of Iniquity*: because this Prosperity of theirs,

* *Psal.* 37. 1, 2.

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which thou art apt to look on now with *Admiration*, *Envy*, or *Anger*, will be but of short continuance; forasmuch as *they shall soon be cut down, or wither as the green Herb*; shall be either cut down by the Hand of *Violence* before their time, or if not so, yet their Duration at the most will be but short; in that of themselves they will otherwise soon die and wither as an Herb, that just now flourished. Therefore be thou persuaded to wait the Issue, without arraigning *Divine Providence*; and at least when the Scene of Life is shut up, that of *true Judgment* will next open *after Death*, and set all matters right. Or however, let me tell you, if with * *him* who gave us that Counsel, any among us, thro Infirmity, should chance to be *envious at the Foolish*, and when we see the *Prosperity of the Wicked*; yet let us presently with him also correct our selves for it, and say, *So foolish were we and ignorant, we were as Beasts before thee*: that is, we now ingenuously own, that it was for want of such manly and religious Thoughts, as those before mention'd, and which we ought to have entertain'd in regard to the Administrations of Providence; when yet instead thereof we were as void of Reason and a due Discernment of them, as the very *Brute Creatures, which have no Understanding*, and no Concern for things future, and at present invisible to them. Which minds me,

3ly, To offer a Preventive against the ill Effect of Imprudence or Ignorance in another regard: in that I conceive a further good Means for flying and shaking off *Envy*, will be for us to gain a right Knowledge, and make a true Estimate of this World's Goods, for the which Men are apt to envy each other; when yet they are of such a nature, as not to be indeed desirable to our selves, nor consequently are they considerable enough to move our *Envy*, when we see them in the possession of others.

* Psal. 73. 3, 22.

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For example, all those things, which minister either to the Lust of the Flesh, or the Lust of the Eyes, or the Pride of Life; Pleasures, Riches, Honour, Beauty, Strength, Wit, Science falsely so call'd, and the like: all these, I say, are so vain and unsatisfactory, so transient and treacherous, that the Men, who abound most with 'em, are generally rather to be pitied, than envied for them; in that they are set, as the * Psalmist speaks, in slippery places, and in the greatest danger of Ruin; because by occasion of either of those, as well as of Riches in particular, they are apt to fall into Temptation and a Snare, and into many foolish and hurtful Lusts, or other Extravagances, which do alienate or remove them far off from the Object of true Happiness, and † drown them in Destruction and Perdition. Therefore, saith || St. Basil, neither is the rich Man to be envied for his Riches, nor the Man of Power for his high Station, nor the strong Man for his Strength, nor the wise Man for his Wisdom. For tho these things are indeed Instruments of Vertue in Persons, who do use them rightly; yet have they not in themselves any thing at all of real Happiness, or that can make Men truly happy. And on t'other hand, he is a Wretch and to be pitied, who abuses those things; as one, who should with that very Sword, which he had drawn against his Enemies, stab and murder his own self. Whereas if he rightly and regularly manages the Blessings given him by the Lord of all things, in dispensing abroad or doing good with 'em, as a faithful Steward of Pro-

* Psal. 73. 18. † 1 Tim. 6. 9.

|| Ωςτε πλεονεξία οὐπω ζηλωτός ἐστι διὰ τὴν πλεονεξίαν, ἐκ ὁ δυνάστης διὰ τὸ ὄγκον τῆς ἀξιώματι, ἐκ ὁ ἰσχυρὸς διὰ τὴν βίαν τῆς σωματικῆς, ἐκ ὁ σοφὸς διὰ τὴν τῆς λόγου πεποιθεσίαν. Ὅργανα γὰρ ἐστὶ ταῦτα τῆς ἀρετῆς, τοῖς καλῶς κεχηρημένοις, ἐκ αὐτὰ ἐν ἑαυτοῖς ἐχούσιν τὸ μακάριον. ὁ μὲν ἐν κακῶς αὐτοῖς κεχηρημένος, ἐλευνδὸς ὡς ὁ πῶς ξίφος, ὃ ἐλάβε πρὸς τὴν τῆς πολεμίων ἀμυναν, τέταρτος ἐκείνως ἑαυτὸν καταϊτρώσκει. Ἐἰ δὲ καλῶς καὶ κατὰ τὸ ὀρθὸν λόγον τὰ παρόντα μετὰ χειρὸς ἐξέσται, καὶ οἰκονόμος ἐστὶ τῆς οὐρανοῦ Θεοῦ, καὶ τὸ πρὸς ἰδίαν ἀπολαυσιν ἀπολαύει, ἐπαινεῖσθαι καὶ ἀγαπᾶσθαι δίκαιος ἐστὶ, διὰ τὸ φιλάδελφον καὶ κοινωτικὸν τῆς τρέφει, &c. S. Basil. Oper. Par. Tom. 1. p. 388.

vidence;

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vidence; and not, for instance, as if he had heaped up Riches together, only that he might indulge himself in Luxury and Pleasure: then is he worthy of the highest Praise and Love, as being himself a Lover of Human Society, and one who prefers Charity towards others before his own private Interest. Which minds me to add,

4ly, That in this view, we must * above all things put on Charity, or have fervent Charity among our selves; which is the Badg of Christianity, the Bond of Perfection and of all Vertues; and the Peace of God must rule in our Hearts, to the which also we are called in one Body, and accordingly as Members one of another, united with one common Tye of mutual Love; of that Love, which not even thinks, and much less does any Evil to a Neighbour, or rejoices at any, that otherwise befalls him; but which is wholly taken up in the blessed Work of God, in doing all the good it can; concurring with his benign Providence in making his rational Creatures happy, and rejoicing whenever they are so, whether with or without its own Assistance. Whence it follows, that where Love or Charity reigns, there must Envy of course be banish'd or struck dead: and therefore were that generally entertained, it would put off and quite abolish the Face of Hell, which now we see too plainly in this World; and would create as it were a Heaven upon Earth. As indeed it would also directly lead us to those serene and blessed Regions above the Stars, where Faith and Hope will at length cease and vanish away: but Charity will never fail; where Love and Good-will do pleasingly ravish and inseparably join the Saints in Light to God and to each other, and happily compleat their everlasting Joys. Which minds me,

5ly, In the same view to recommend to you the Grace or Vertue of Heavenly-mindedness: the which, as accompanied with Charity, will make the things

* Col. 3. 14. 1 Pet. 4. 8. Eph. 4. 25.

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of this lower World fit loose upon us, and bring us not to be *over-sollicitous*, whether to get or keep them our selves, or to *envy* others for them; but we shall make it our *first* and principal Care *to seek the Kingdom of God and his Righteousness*. So that even now our *Conversation* will be as it were in *Heaven*, and we shall now behave our selves as Members of that glorious Community; *from whence* also we look for a *Saviour*, the *Lord Jesus*, who will in fact translate us thither, after having *changed our vile Bodys, and fashion'd them like unto his glorious Body*. In which Hope and Expectation, we shall be dispos'd to *use this World, as not abusing it, because the Fashion of this World passeth away*; and to * *mortify our Members, which are upon the Earth*: not only *Fornication, Uncleanness, inordinate Affection, and evil Concupiscence*; but likewise *Covetousness, Ambition*, and all other irregular Appetites after worldly things, which are the common Sources of *Envy*. Not but that we may and ought indeed to use an honest Industry in our several Callings, toward getting a competent Subsistence; nay and this, in the

6th and last place, I recommend as another fit Means for *preventing and curing the Disease of Envy*. As first, it will so take us up and employ us at home, as not to give leisure to gad much abroad, to be pragmatical, curious and busy about the Affairs of others. The Consequence of which will next of course be an Improvement or Increase of the respective Talents committed to us. And then being our selves become good for something, we shall be the rather contented that others should be so too; having got something of value to support us in our own Thoughts, and at once to make us stand fair in the Opinions of others, we shall then consent, that some Regard should be paid to *their Merit* also. And thus we being pretty well to pass,

* Col. 3. 5.

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the Want of good things in our selves, which is generally a Consequence of Idleness and Sloth, will not cause us to *envy* them in other Men: as, for instance, then our *Poverty* will not make us *envy* their *Plenty*, nor our *Ignorance* their *Learning*, or the like; but as having gained to our selves a Competence of one and t'other, we shall quietly feed upon our own Fruits, without murmuring and repining at the flourishing State of other Men.

And therefore to this end, I say, it will behove us, notwithstanding the Troubles given by the *Envious*, to be our selves *not slothful in Business*; nor, like *Solomon's Fool* in the Context, *to fold our Hands to sleep*: but *to abide with Diligence in the same Calling, wherein we were called*; and *whatsoever our Hand findeth to do, to do it with all our Might*. Thus shall we, in all likelihood, be rais'd above the mean Spirit of *Envy* in our selves, and fenced against the Virulence of it in other Men.

Of this we have a signal Example to copy from, in the *Blessed Saint* of this Day: who prompted by that *Charity*, which *envied not*, display'd the *Talents* committed to him, with unwearied *Zeal* and *Industry*, for the Good of others; selling his Lands for the Support of his *Christian Brethren*, carrying Relief from them at *Antioch* to them in *Judea*, and benefiting, what in him lay, the Souls and Bodys of all he could reach. By which diffusive *Charity*, as he appear'd to have transcrib'd into himself a main Property of God, and to be *perfect* according to his finite Capacity, *even as our Father in Heaven is perfect*: so is it the less to be wonder'd at, that the *Heathen Men* of *Lystra*, as we read in *Acts* 14. 12. look'd on him to be a *God incarnate*, and compared him to *Jupiter*, their *Sovereign Deity*.

And O that we likewise would be prevail'd with to put on this *Godlike* Disposition, and so to shun and quite shake off the Diabolical Vice of *Envy*! That, what has been hitherto justly complain'd of
even

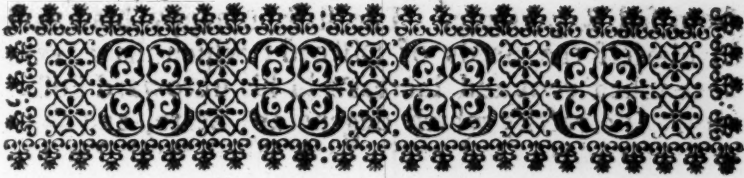
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even in the *Christian*, as well as the *Jewish* and *Heathen* Worlds, might no longer have place among us! But one might take up the Reverse of the *Preacher's* Assertion in the Text, and truly say: *I have considered all Travel, and every right Work, that for this a Man is not envied of his Neighbour.*

May God Almighty give all of us his Grace to bear a part in this *Reformation*, thro the Merits and Intercession of *Jesus Christ*; to whom with the *Father* and the *Holy Spirit* be given, as is most due, all Glory, Worship and Obedience, now and evermore. *Amen.*



D I S.



DISCOURSE X.

The Great Duty of Charity, or Christian Love.

A SERMON preach'd at *Christ-Church*
in *Canterbury*, upon the Feast of *St. John*
the Apostle and Evangelist. 1715.

I JOHN IV. and the former part of the
7th Verse.

Beloved, let us love one another.



A *Man* is born a *Sociable Creature*, *Love*
is the first Spring of his Conduct as such,
and the principal Band of Human So-
ciety. This, like an universal Soul,
gives Life and Health to the Civil Body,
and unites the various Members of it. Whereas
without this vital, this binding Principle, each Man
would set up for a private Interest; and so the State
of this World must be a continued *State of War*.
How

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How far Mankind have degenerated this way, and put the *Foundations of Nature out of course*, is plain from sad Experience. The first unhappy Man laid in himself the Seeds of Discord: which have ever since taken root and increas'd in his untoward Posterity. To rectify which degenerate State, and so to reform *Society*, God again hath issued forth his positive Commands, and made it a principal Duty of Man. On this very Point seems to lie the main stress both of the *Law* and the *Prophets*, so far at least as they refer to Man and Man, or to the Dutys of the *Second Table*: and hitherto tend the main Injunctions of both *Revelations*. Infomuch that St. Paul says, *Love is the Bond of Perfectness*, and the fulfilling of the *Law*; and accordingly the *End of the Commandment*, or the principal Aim and Design of our whole Religion, is *Charity or Love*. Rom. 13. 10. 1 Tim. 1. 5.

This same Doctrine runs, like a Vein of the richest Oar, throughout the Writings of the *Blessed Saint* of this Day: and particularly in what I have now cited from him, and the Sequel of it, he having exhorted us to the said great Duty, does at once back his Exhortation with Reasons for it. The Sum whereof is, that *God having first loved us*, therefore we ought to love him; and withal make it appear, that we do so, by loving one another for his sake. In this sense does he tell us just after the Text, that *Love is of God*; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is Love, and therefore, as being highly lovely, is to be loved by us. Whence he proceeds to argue for our loving one another, from that greatest Instance of Love, shewn by God to Mankind in the Redemption of them from Sin and Misery, by the *Incarnation and Death* of his Son. For in this, says he, was manifested the Love of God towards us, because that God sent his only-begotten Son into the World, that we might live through him. Herein is Love, not that we loved God, as we ought, antecedently to this:
but

but that he first loved us and sent his Son, as about this time, to be the Propitiation for our Sins. From which he infers: *Beloved, if God so loved us, therefore we ought also to love one another.* And again at ver. 19, &c. *We love him, because he first loved us.* If a Man say, *I love God, and hateth his Brother, he is a Liar.* For he that loveth not his Brother, whom he hath seen, how can he love, or be supposed to love God, whom he hath not seen? And this Commandment have we from him, that he, who loveth God, love his Brother also.

Upon which grounds St. John, I say, admonish'd us briefly in the Words of the Text: *Beloved, let us love one another.* Which Admonition was never more necessary, never more seasonable to be repeated and press'd upon Men, than in these Times of *Discord, Fighting, and Division.* Therefore to that purpose now, without any further Preamble, I shall,

First, Proceed to give you a brief *Idea* of true *Christian Brotherly Love.* And,

Secondly, I shall endeavour to move and stir you up to the Practice of it.

First then, I say, that *Love*, in its Original, is a natural Passion or Principle, by the which a Man is inclined to do good to the Object of it. Which Passion or Affection, that in so doing it may be duly regulated, is committed by God to the Government of *Reason*, and so commences a *Duty*: and this *Duty*, as being raised by the *Gospel-Dispensation* above the Sphere of *Nature*, must distinguish it self by some peculiar Property, and have in it the following Qualifications:

1st, Our *Love* ought to be *sincere*; for saith St. Paul, *Let Love be without Dissimulation*; and, the Saint of this Day, *My little Children, let us not love in Word, neither in Tongue, but in Deed and in Truth.* *Christian Charity, Charity out of a pure Heart, and a good Conscience, and Faith unfeigned, as being grounded*

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on a true and solid Bottom, never plays the *Hypocrite* in a counterfeit Appearance. It never promises but what it intends; never intends but what it inwardly approves; never approves but what is good; and the good it can, it gladly does: its Actions do always conform to its Words, its Words to its Thoughts; and thus being hearty and in good earnest, it best of all explains its good Meaning by its Works.

A 2d Property or Qualification of *Brotherly Love* is *Purity of Intention*. The main Bias of it inclines towards *God*, as its *ultimate End* or *Object*; and intermediately towards *Men*, as they are Creatures and Children of God. Consequently being in this view, it is never acted by those base and earthly Motives of *Profit* and *Vain-glory*. It does not prompt us to do good merely thro interested Hopes of a Return, nor upon this fordid Principle; That the World may ring of our Goodness, and the indigent Multitude may praise us. *Christian Love* takes a quite different course from this *worldly Beneficence*; so pure is its Motive, so far from such By-Pretences and Designs, that when it does good, 'tis its great Concern even to hide the Benefaction from the Eyes of Men. When, for instance, it bestows an Alms, it draws as it were a Veil over it; and privately committing it to its own silent Modesty, endeavours that others mayn't so much as *know* of it. The pleasure it takes in doing good, seems to it a far greater Recompence than the vain Applause of Men: while it can comfortably say within it self, *Behold, my Witness is in Heaven, and my Record is on high*, Job 16. 19. Directing its Action to God in chief, it desires no other Spectator; he is the grand Motive of all its good Deeds, and to have them rewarded, it believes, 'tis enough, that God knows 'em.

A 3d Property or Qualification of *Christian Love* is *Vehemence* and *Zeal*. The truly charitable Man labours not for his Fortune, but his Perfection, and
assists

assists others in doing the same. It is his ordinary Business to instruct, help, and defend his Brethren: which he sets himself about with so much Eagerness and Zeal, as to demonstrate, that he loves his Neighbour yet better, than the mere *natural Man* does himself. The Interest of others is even dearer to him than his own; their Glory is his Crown, a great End of his Ambition; their Pleasure and Advantage is a Ground of his Felicity. When Modesty appears in his Dress, Frugality at his Table, and a strict Oeconomy throughout his Family: then is he taking care to *lay up his Treasures*, not in *Earth*, but *Heaven*, Mat. 16. 19, 20. While by avoiding Excess and Luxury, he saves a Provision for the Poor, and sometimes even stints himself, that he may have a Supply for their Wants. Thus does he fill their Bellies, and clothe their Backs with what he prudently denies his own; and so lays claim to this gracious Promise, that *he shall enter into Life eternal*, Mat. 25. ult.

A 4th Property or Qualification of *Christian Love* is *Constancy*. There is reason to suppose, that *true Christian Love* must answer to its chief Ground and Motive, and consequently that it should hold even as unchangeable as *God* himself; *in whom there is no Variableness, neither Shadow of turning*. He, whose Heart burns with this *Vestal Flame*, cannot but love in all Circumstances: in Sicknes and in Health, in good Fortune and in bad, in Honour and Dishonour, in Poverty and Plenty, in Life and in Death; and so must he needs approve himself that real *Friend*, who, as *Solomon* tells us, *loves at all times*, Prov. 17. 17.

A 5th Property or Qualification of *Christian Love* is, that it is *universal*: that it is extended to all Mankind, without Limitation or Exception. Love thus qualified, is ready to impart its Influence to all Professions and Ranks of Men: to *High* and *Low*, to *Rich* and *Poor*, to *Happy* and *Unhappy*, to *Sweet* and

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Morose, to *Familiars* and *Strangers*; and, in a word, not only to those who deserve its good Offices, but also to those who do not. Whereby in some sort it resembles *God*, and gives an imperfect Draught of the *Almighty*: who dispenses his Favours not only to those, who are *worthy* of them, but also to those, who are not; who affords the Benefit of the *Stars* and *Rain*, not only to the *Good* and *Just*, but also to the *Evil* and *Unjust*, Mat. 5. 45. In short this Virtue with its open Arms embraces and takes in all the World. It gives a Man such an open Spirit, such a generous Turn of Soul, as disdains all Acquaintance with those *Heathenish Distinctions*, of *Engagement* or *Interest*, *Party* or *Society*, *Paul* or *Cephas*; which do now-a-days make such Divisions and Heats between the narrow Souls of worldly Men. A Person really endued with this Grace of *Christian Love*, is like-minded in some sense to all other Men, transforms his Temper into theirs, and, with *St. Paul*, he becomes all Things to all Men. What Malady is there, but he sympathizes with those, who suffer it? What Misery, at which his Bowels are not moved? How gladly does he comfort the Afflicted, support the Weak, relieve the Needy, settle the Doubting, encourage the Vertuous, reprove the Vicious? *Eyes he is to the Blind, and Feet to the Lame. He is a Father to the Poor, and the Cause, which he knows not, he searches out*, Job 19. 15, 16. And, in a word, he is most ready to do all those good Offices to all Mankind, which his own Condition enables him to, and theirs requires. Again, when he finds his own Arm is shorter than his Wishes and good Will, he earnestly prays, that he, who can do all Things, would do that Good to all Men, which himself cannot; and so is his Beneficence as wide as the Universe. Thus does he fulfil the frequent Injunctions of Holy Scripture: that we should abound in Love one towards another, and towards all Men; that we should glorify God, by liberally distributing to the Saints and to all Men; that we should

should ever follow that which is good, both among our selves and to all Men; that we should be patient towards all Men, gentle towards all Men, and shew great Meekness towards all Men; and that we should make Supplications, Intercessions, and Thanksgivings for all Saints, or all our Fellow-Christians, and express Moderation or Candour towards all Men; 1 Thess. 3. 12. 2 Cor. 9. 12. 1 Thess. 5. 15. 2 Tim. 2. 24. Tit. 3. 2.

Not but still it is perceivable from the Tenour of the Gospel, that the pious Christian is to act with this Reserve: that tho indeed he be to love all Men, yet is he not obliged to extend an equal Measure of Love to all; tho, as he hath Opportunity for it, he is to do Good unto all Men; yet must he be careful to do it, especially unto them that are of the Household of Faith, Gal. 6. 10. He must shew a distinguished Love to Christians, from what he shews to Jews, Turks, and other Infidels. And by how much the better any Christians are, the more they hold the Faith in the Unity of the Spirit, in the Bond of Peace, and in Righteousness of Life; so much the more closely must he always embrace them.

What I might yet farther add concerning the Nature and Properties of Christian Love, I shall, for the sake of brevity, sum up in that Encomium of it, written by St. Paul to the People of Corinth: Charity or Love, says he, suffereth long, and is kind; Charity envieth not; Charity vaunteth not it self, is not puffed up; Charity doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no Evil; Charity rejoiceth not in Iniquity, but rejoiceth in the Truth; Charity beareth all Things, believeth all Things, hopeth all Things, endureth all Things, 1 Cor. 13. 4, 5, 6, 7. Thus I have given a brief Description of the Love we Christians ought to bear towards one another; and from what has been said, may we estimate the Nature and Measures of that Duty.

Secondly, I come now, in the next place, to offer you some standing Reasons for the Observance of it: The principal whereof are jointly grounded upon the Obligations we are under, both as we are *Men*, and bound by the *Laws of Nature*; and also as we are *Christians*, and bound by the expresse Commands of *Christ* and his *Apostles*, and required to follow the good Examples of one and t'other.

1. Then, I say, that the *Love of each other* is grounded on one of those primary Dictates and Laws of our Nature, the which *Christ Jesus* and his *Apostles* came, not to destroy, but to fulfil, Mat. 5. 17. This Ground, to the eternal shame of * Mr. Hobbes, was acknowledged by a mere † *Heathen*, δικεῖον πᾶσι ἀνθρώποις ἀνδρώπῳ καὶ φίλον, *All Men are naturally Friends, and disposed to entertain a kind Correspondence with one another.* For, saith || St. Chrysostom, God has put as it were a *Philtre* in our Nature, causing us to love one another. Upon which bottom St. Paul does also plainly go in his Exhortation, Rom. 12. 10. *Be kindly affectioned one to another with brotherly Love.* Where the original word ** φιλόστοργοι, supposes Men to be endued with a natural Spring of Love one towards another: and that not barely such, as ἡ φιλανθρωπία, or common Humanity excites and calls for; but such as the Relation of Christian Brethren, and the Bands of the nearest Consanguinity require; even such as Parents do naturally bear towards their Children, and

* When affirming, that the State of Nature is a State of War, in *Leviathan*, &c. passim.

† Aristotel. in *Eth.* l. 8. c. 1. & *Rhet.* l. 1. c. 11.

|| Ἐπέθηκε γὰρ ὁ Θεὸς φίλτρον τῇ φύσει τῇ ἡμετέρῃ ὥστε ἀλλήλους ἀγαπᾶν. In *Ephes. Orat.* 2.

** As derived from φίλος, loving, and στοργή, which can no more in English than in Latin be expressed but by a Periphrasis, as denoting the natural mutual Love between Parents and their Children.

Children towards their Parents ; or, if * possible, even a yet higher pitch of *Love*, than that or any other word can reach. However thus the Apostolical Admonition may be emphatically rendered: Be ye careful to *rouse, improve, and exercise* that Principle of *Love*, which is *naturally* in you towards your Kinsmen in the Flesh, towards those who are of the same kind with you; that is, towards all Men.

But this Obligation will yet further appear, by considering, that he who framed our *Nature*, and designed our *Happiness*, at once ordained us for *Society*, and indeed made our Condition such, as that in single Capacities, and without the good Offices and Kindness of others we can't in any wise subsist. By consequence, as we lie under an absolute Need of supplying our private Wants by outward Succours and Supports: so are we at once, on that score bound to use all possible means for obtaining the Favour and Friendship of others. And how can we better do this, than by shewing them Favour and Friendship our selves, and so provoking them to Love and good Works? Therefore *si vis amari, ama*, said † *Seneca* by the Light of Nature, *Do thou thy self love, if thou desirest to be loved.* And || *if accordingly all do love and are loved; then, as St. Chrysostom likewise tells us, all would go uprightly and well.* Thus do

* To this purpose it is remarkable, that Julius Pollux, in Onomastic. lib. 5. c. 20. after having laid together what words he could to express one endued with the Passion of Love, as *ἔρως*, *ὀϊκεῖ*, *ἐπιήδει*, *ἑταῖρ*, &c. says at length of *φιλόστεργος*, that *ἑτερον τὸ δηλοῖ*, it imports somewhat more than all this, the height of which however he could by no other word express. And so the Apostle, in urging the Duty of Christian Love, must be supposed to mean (as Grotius and others say upon the Place) vehementem Animi affectum, non modo naturalem Amoris, sed etiam Charitatis, as advanced by Grace above the Foundation of Nature, which however it confessedly stands on.

† Senec. in Ep. 9.

|| *Ἐι δ' ἀγαπίεις ἡγάπων καὶ ἡγαπῶντο, ἑδὲν ἂν ἡδίκησεν ἑδὲς,* &c. S. Chrys. in 1 Cor. Orat. 32.

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the many Members of the *Civil Body* cement and join together, and thus is the Alliance between them effectually preserved. Whereas without this vital Band of mutual Amity and Affection, the whole must needs be *distempered*, and in a ready way to *Death and Dissolution*. Wherefore God, saith * St. Chrysostom, as being minded to effect an Union of all Mankind with one another, made it necessary in the very nature of Things, that one Neighbour should be obliged or tied to another by mutual Helps and Kindnesses reciprocally done; and so all the World or human Society subsists and holds together. Accordingly also, saith † St. Basil, Nothing is so proper to our Nature, or to the State, in which we were originally put by the Author of Nature, as for us to communicate and associate with each other; and, as standing in need of mutual Aids, to love what is of the same kind with us. Of all which you may take an apt Illustration from || St. Paul, in a like comparison he makes with the *natural Body*: wherein there are many Members, and all have not the same Office; but the different Faculties and Operations of each are for the Use and Benefit of the whole. Thus the *Eye* sees not for it self, but for the other Members, and is set up as a Light to direct them. The *Feet* serve to support and carry the other Parts; and the *Hand* acts and labours for them all. Therefore neither can the *Eye* say to the *Hand*, I have no need of thee; nor again the *Head* to the *Feet*, I have no need of you; for they all have need one of another. And just so is it in the *Body Politick*, or as

* Καὶ γὰρ ὁ θεὸς βεβόησεν συνδῆσαι πάντας ἀλλήλοις, τοιαύτην τοῖς πνεύμασιν ἐπέθηκεν ἀνάγκην, ὥς ἐν τῷ τῷ πλησίον συμφέροντι τὸ τῷ ἑτέρῳ δεῖν δοῦναι· καὶ ὁ κοσμοῦ ἅπας ἕτως συνέστηκε. S. Chrysost. in 1 Cor. Orat. 25.

† Καὶ γὰρ ἑδὲν ἕτως ἴδιον τῆς φύσεως ἡμῶν ὥς τὸ κοινωνεῖν ἀλλήλοις, καὶ χρῆζειν ἀλλήλων καὶ ἀγαπᾶν τὸ ὁμόφυλον. S. Basil. de Charitat. in Deum & Proximum, Concio 3. Oper. Par. Tom. 3.

|| 1 Cor. 12. 12, &c.

well in Civil as Spiritual Society ; which latter the Apostle here particularly means.

Wherefore it is plainly a Law of our Nature, that we should love our Brethren or Kindred according to the Flesh, if it be but to this end, that they may likewise make to us a Return of Love. Because, I say, God having so ordered the State of Mankind, as that every one's private Good depends upon his serious and sincere Endeavours to promote the Good of others, does thereby give us to understand, that we ought to comply with his most wise Establishment ; as we would enjoy the Comforts and avoid the Miseries of Life : and that so we must needs love others, if in a true sense we love our selves.

But to confirm yet further the Necessity of this Duty, I add, that we find it promulgated by the Voice, not only of Reason, but Revelation ; at once by the Law, the Prophets and the Gospel : saying, *We ought to love our Neighbour, that is, every Man, as our selves ; and as we would that Men should do unto us, we should do unto them likewise*, Lev. 19. 18. Mat. 19. 19. & 7. 12. Then, saith St. Basil *, *Wouldst thou know what it is thou oughtest to do to thy Neighbour ? It is plainly, what thou wouldst not refuse should be done to thee by another Person. Wouldst thou know what is Evil to another ? It is what thou thy self wouldst not be willing to take or suffer from another.* Our blessed Lord repeats this Duty of the natural and moral Law, and declares the same in substance to be still a Duty of the Gospel : but with this difference, as to the Sanction and Measures of it, that it is enjoined on stricter Terms, and in a far higher Perfection to Christians, than it was to Jews and Gentiles. On which account he therefore styles it a new Commandment : *A new Commandment give I unto you, that ye love one another*, John 13. 34. And again, to shew he reckons it a most peculiar Point of Christianity, he

* S. Bas. ib. pag. 464.

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names it as a distinguishing Mark of those who profess it : *By this shall all Men know that ye are my Disciples, if ye have Love one to another,* John 13. 35. And what he thus preached, he himself also, to make the way yet plainer to us, practised and exemplified in his whole Life and Conversation : as all his Actions, all his Sufferings were most stupendous Instances of *Love*.

Christ in some sense quitted the Abodes of Heaven, laid aside that Glory, which he had with God, before the World was, and condescended to be *made Man*, for the Happiness and Salvation of *Men*. Poor he was in his Birth and his Life, in order to *make us rich*; he loaded himself with our Miseries, in order to ease and free us from them; he *went about doing good* all the time of his Life, and at length suffered a shameful Death, to purchase for us a *blessed Immortality*; and, which commends the Divine Love towards us, while we were yet Sinners and Enemies to him, *Christ died for us*. Nay, and amidst the Horrors of his Crucifixion, when forsaken by his Friends, and reviled by his Enemies, and plunged in Grief and Sadness, he opened his Eyes, just as he was departing, lifted them up towards Heaven, and begged his Father's Pity even upon *them*, who shewed none to him; but cruelly robbed him of what they could, to wit, his mortal Life : Father, said he, *forgive them, for they know not what they do!* What a superlative, what an astonishing Love was this! Methinks St. Chrysostom with reason said, *It was no small Proof of Christ's Divinity, that he loved even those, who hated him so far, as to murder him: for what less, pray, could he be than God, who loved in a way so far above Man?*

But still, I add, that tho *mere Men* cannot in all respects equal, yet may they somewhat imitate this Love of their Redeemer, at once both *God* and *Man*; by loving one another, as he hath loved us. And, as hereby we do perceive the Love of God towards us, be-
cause

cause he laid down his Life for us, so ought we, saith St. John, even to lay down our Lives for the Brethren, 1 John 3. 16. Following which Pattern, we need not be under Suspense or Doubt, how far and towards what Persons we are to exercise our Charity or Love: For make, saith St. Chrysostom, no Difference at all in such Cases, as offer; since thou art the Disciple of him, who prayed for his very Murderers; thou art the Servant of that Jesus, who healed the Wound of that very Man, who came out to apprehend him as a Malefactor. To the like purpose, says the same eloquent * Father again, Neither did our Lord look on it, that this or that Person was the only Sinner, or who alone needed his Help: but considered him, as he was a Man; a Man, which is to say, a very noble Creature of God, and for whose sake the Father spared not his own Son. For do not tell me, that this or that Person is a Vagabond, a Robber, a Thief, and very wicked a thousand ways; or that he is abject, vile, and contemptible: but consider, that for him Christ died; and let this suffice to move thy Care and Concern also for him. Think of what Value he must needs be, whom Christ so highly honoured, *ὡς ἵνα τὸ αἷμα τοῦ υἱοῦ αὐτοῦ*, as to shed his own Blood for him. Wherefore, as St. Paul exhorts, walk in Love, as Christ hath loved us, and given himself for us an Offering and a Sacrifice to God for a sweet-smelling Savour; Eph. 5. 2. And as we would shew our selves Imitators of God and his Christ, let us, according to † St. Basil's Counsel, diffuse and spread the Rays of our Charity promiscuously and equally on all.

Nor of this Charity do we want illustrious Patterns in Men like our selves: who have not made themselves their own Center, but been careful for the Good of others, and never better pleased than

* S. Chrysost. Oper. Par. Tom. 5. p. 388, &c.

† Ὅπως καὶ οἱ μυσταὶ τοῦ Θεοῦ κοινὴν τὴν καὶ ὁμότιμον τὴν τῆς ἀγάπης ἀκτίνα ἐπὶ πάντας ἐκπέμπωσιν. S. Basil. Oper. Tom. 3. Par. pag. 465.

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in seconding the Divine Bounty, and promoting their Brethren's Welfare. *Socrates*, and some other noble Heathens, have in some sort shewn this beneficent Spirit: and among the *Jews*, the same was particularly remarkable in *Moses*; who declared himself willing even to be *blotted out of the Book*, which God had written, rather than the Sin of the *Israelites* should not be forgiven, *Exod.* 32. 32. But Instances of the highest Love have been more frequent in the Primitive Times of *Christianity*; in Men, who have enlarged and raised their Spirits to an heroick Pitch, by the Grace, the Doctrine, and Example of *Jesus Christ*. Of this we have an early Account in the *Acts of the Apostles*, where the *Historian* tells us, that the Multitude of them that believed, were in so great Unity, that they were not unfitly said to be of one Heart, and one Soul. Property of Goods, which too often sets the Men of this World at the greatest variance, did not hinder their Concord, because they had all things common. Dividing their Substance, they united themselves; and while their Interest was but one, their Minds were so too. Particularly, as I hinted before, the Life and Writings of the blessed Saint of this Day, are, I may say, a continued Lecture to this purpose. Our Lord's great Love to this *John the Apostle and Evangelist*, seems to have inspired his Soul with a yet bigger and more generous Charity, than the other Disciples were endowed with. This Grace he practised, as constantly as he had preached it, and to his dying Day. "When Age and Weakness, saith * *St. Jerom*, grew upon him at *Ephesus*, so that he could no longer preach; even then he used, at every publick Meeting, to be led to the Church, and to say this only to the People, *Little Children, love one another:*" adding, that this was our Lord's Command-

* Cited by *Dr. Cave* in *St. John's Life*, pag. 160.

ment,

ment, and, if they did nothing else, this rightly understood and practised, was enough.

The like Patterns have we in the Lives and Deaths, and generally in all the Writings of other Primitive Believers; particularly in those of St. Clement Bishop of Rome, and St. Ignatius Bishop of Antioch; the latter of whom, about seventy years after Christ, thus earnestly bespoke Church-Unity: * *In your Assemblings together for Divine Worship, let there be one Common Prayer, one Mind, one Hope, in Charity and unblamable Faith towards Jesus Christ; than which nothing is better. Do ye all, as one Man, run together unto the Temple of God, as to one Altar, one Jesus Christ, the High Priest of the unbegotten God.*

To pass by a whole Cloud of other Witnesses and Examples, so signal every way was the Love and Unity of the first Christians, that according to our Lord's Prediction, *By this did all Men know, that they were his Disciples, because they had Love one to another.* And indeed nothing contributed more towards the Propagation of the Gospel, than the Sweetness, Unity and Love of those who preached it. Thus was our Saviour's Prayer answered, which he offered up, not for his Apostles only, but for them also which should believe in him thro their Word or Preaching: that they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us; that the World may believe, that thou hast sent me, John 17. 20, 21. From all which it is plain, that by loving one another, we may assume a Likeness, as to God and his

* Πάντες ὅτι τὸ αὐτὸ ἐν τῇ προσευχῇ ἅμα συνέχευε· μία δέησις ἕσω κοινῇ, εἰς νῦν, μία ἐλπίς ἐν ἀγάπῃ, ἐκ πίστεως τῇ ἀμώμῳ, τῇ εἰς Χριστὸν Ἰησοῦν, ἧ ἀμεινον ὑδὲν ἐστὶ· πάντες ὡς εἷς, εἰς τὸ ναὸν Θεοῦ συνέλθετε, ὡς ὅτι ἐν δυσιαστίῳ, ὅτι ἵνα Ἰησοῦν Χριστὸν, τὸ ἀρχιερεὶα τοῦ ἀγνῆτου Θεοῦ. St. Ignat. in Epist. interpolat. ad Magnesian. c. 7. which Epistle, if we may take Mr. Whiston's word for it, is the only genuine. However, as in Sense it does not here differ from, but is rather paraphrastic and expository of what has been commonly looked on as such; therefore I chose to quote it.

Christ;

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Christ, so likewise to the best of Men. Than which, what can be more *perfective*, more *ornamental* to us; than to pourtray in our Souls a lively Image of them by an *universal Love*?

But, lastly, I add, that Christian Love is also highly *pleasant* and conducive to our *Happiness*. To our *Happiness*, I mean, both as we are *private Persons*, and also as we are *publick Members of Society*.

1st, I say, as we are *private Persons*, or simply *Men*: it being most plain from what went before, that to *love as Brethren*, is *natural* to us. Inasmuch as *Man* having first received his Soul from God, and being formed in the goodly *Image* of that his most benign Parent, doth still retain within himself some *Lineaments* resembling God, and some little *Relicks* of his Divine Original. So that there are still in him some *Seeds of Ingenuity*, some *inbred Propensities* to *Love* and *Good-will*: and to this purpose, what an * *Antient* said, still holds, εἰς ᾧ φιλανθρωπίας ἔργα καὶ θεὸς κατεσκευάσμεθα, *We have been fashioned and cut out by God our Maker for Works of Charity and Love*. By consequence as it must be uneasy to thwart this native Principle, so to comply with and observe it, must needs be easy and delightful. And what a redoubled *Alacrity* of Spirit must then rise to a Man, from the Conscience of his having done, what is both agreeable to his *Nature*, and conformable to his *Duty*! Surely this is to anticipate and begin that *Happiness* now here, which will hereafter be completed among the *Saints in Light*!

2^{dly}, As we are *publick Members of Society*: the Exercise of Love, as it will most probably gain a *Return of Love*; so must it needs prove the readiest way for avoiding all *Evils*, and for obtaining all *Goods* from without. By consequence were Men generally acted by this Principle, what *Blessings* would they be to each other; and as *Members of political*

* Flavian. Patriarcha CP. in Epist. quæ extat in Synod. Chalced. 1.

Bodies, how would they promote the *Happiness* of them? Thus would they take the most proper Course to cement and settle the Foundations of Kingdoms, and so to make them flourish and prosper: whereas the contrary must tend to overturn and ruin them. Accordingly may it be observed in this our Land, that as Discords and Divisions are what must needs weaken us; so it is and ever was one grand *Policy* of our subtle Enemies, first to find or cause them, and then to make their Advantage of them; forecasting their Success in Mischiefs formed against us, from our Jars and Disagreements among our selves. What else but this could give Spirit and so much Boldness to those *Tumults*, *Factions*, and *Rebellions*, which lately have infested, and do still infest and trouble our *Church* and *State*: And therefore unless that evil Spirit be soon laid, what Evils in the Issue it may bring upon them both, God only knows, and I cannot but dread to think!

It is a Matter of the greatest Uneasiness both to our Dread Sovereign, and his good Subjects, that the first Years of his Reign, the whole Course of which he wished to have transmitted to Posterity, distinguished by the fair and endearing Marks of Peace and Clemency, should be clouded and overcast with so unnatural a Rebellion. Under which Trouble, what is his greatest Comfort, should be to us a Motive of the greatest Love towards him: that he cannot reproach himself with having given the least Provocation to that Spirit of Discontent and Calumny, which has been let loose against him, or the least Pretence for kindling the Flame of this Rebellion. The mean while however, as Innocence is always bold and brave, it animates and revives the Hearts of all his Friends, to hear him say with Courage from his Throne: "I question not but that we shall, in a short time, see this Rebellion end, not only in restoring the Tranquillity of my Government, but in procuring a firm and lasting Establishment of that excellent
" Con-

" Constitution in Church and State, which it was
 " manifestly designed to subvert : " that is, by *sub-*
jecting the Nation to the Revenge and Tyranny of a Po-
pish Pretender.

For prevention of which accursed End, nothing
 can contribute more to strengthen the Hands, and
 buoy up the Hearts of our *Sovereign* and his *Loyal*
Subjects, and so to make them formidable, and the
Polity (as well *Ecclesiastical* as *Civil*) impregnable
 to all our Foes, than for all, who wish well to,
 and would avoid the absolute entire Ruin of one
 and t'other, to *strengthen their Forces* by *uniting*
 them, against the common Enemy ; against those, I
 mean, whose very *Religion* (if to be so called) most
 strictly binds them to destroy both us and ours,
 whenever they are able. Accordingly that is what
 the *Defender* both of our *Faith* and *Fortunes* ear-
 nestly recommends and presses from his Throne :
 and therein may he have his End, ruling *Great Bri-*
tain, as *drawn together and united*, by the *Cords of*
Love ; and so imprinting the Image of *Heaven* upon
 this *fortunate Island* ! *Fortunate*, I mean, already, in
 many respects, if we would but *know it*, and not
 hinder, not embitter even our own *Felicity* !

And O that such a Heart were in us, that we
 would but *see and know the Things, which belong to our*
Peace, before they are hid from our Eyes ! Then
 should we take the ready way, that leads unto the
 Happiness at once of temporal Society, and of
 those eternal *Mansions* above the Stars, where
perfect Love and Friendship reign : that is, among
 the *blessed Angels* and the *Saints in Light*. For
 by these Measures do they steer and regulate
 their *Converse* ; and accordingly if, by so doing,
 we become like them, we shall thereby prepare our
 selves for their sweet Society. And surely then that
 gracious God, who never balks the laudable Efforts
 of his *Creatures*, will soon fix us in that Centre,
 which they tend to, the very Element of *Love* ; ad-
 mitting

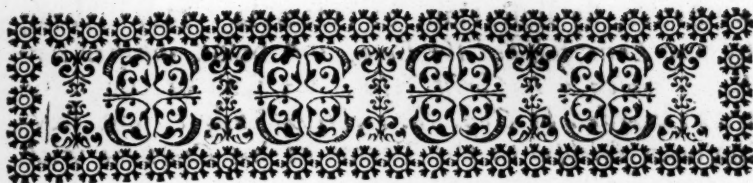
mitting us to dwell for ever with God himself and those *blessed Spirits*, whom, in this State of Trial, we strove, by imitation, to resemble. Nay having by our *Love fulfilled the Law*, and being *justified thro Faith, which is in Christ Jesus*, we shall of course be thus *rewarded by God, the righteous Judg* : and having been *faithful to the Terms of his Covenant* with us, *unto Death*, we shall then *inherit his Promise*, and obtain a *Crown of Life*.

Which God of his infinite Mercy grant, thro the Merits and Intercession of *Jesus Christ* : To whom with the Father and the Holy Ghost be given, as is most due, all Glory, Worship, and Obedience now and evermore. *Amen.*



Q

DIS-



DISCOURSE XI.

A Caution given against the Danger of Sensuality.

A SERMON preach'd at *Christ-Church*
in *Canterbury*, *March 11. 1714.* being
the *Time of Lent.*

I PET. II. 11.

*Dearly Beloved, I beseech you, as Strangers and
Pilgrims, abstain from fleshly Lusts, which war
against the Soul.*



T is the great Design of the Gospel
to advance Mankind to a *Rational
Happiness*: and in this view it gives
such Laws to their *Flesh and Blood*, to
all their *sensitive Powers and Appetites*,
as may restrain and keep 'em subject to
the Dictates of the *Spirit*. Again, to enable and in-
cline them to fall in with and pursue this End, it
holds

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holds out to 'em the *Means of Grace*, and kindles in 'em the *Hope of Glory*: as in setting forth to 'em the pure Enjoyments of the other World, at once it proposes such Methods and offers such Helps, as are proper for attaining them. Therefore the Blessed Preacher of it, endeavour'd too as well by his *Example* as his *Doctrine* to wean our Hearts from *things on Earth*: telling us, that his own *Kingdom was not of this World*; and accordingly that we *following him*, ought to make it our *first Care*, to *seek the Kingdom of God and his Righteousness*, and *those things which are above*, or in the other World.

And having thus in effect advertised us, that we are now *Denizens of Heaven*, and not *Parts of the Globe* we tread on, in pursuance of this Argument, he often urges to us the *Ties of our Vocation*: as we are his *Disciples or Followers*, in *Covenant* with him, and *call'd by his Name*. Under which high Character, as we are plainly distinguish'd from *the World*, so Christ and his Apostles do often exhort us not to *conform* our selves to the *Ways of it*: but to be *transform'd in the Spirit of our Minds*, and so brought to direct our main Aims, our Studys and Desires, quite another way, and behave our selves suitably to our *Heavenly Vocation*. Thus St. Peter, writing to the *Christians of the Dispersion* in several Provinces of *Asia*, declares *them* and all true *Christians* in their Name, to be *a chosen Generation, a Royal Priesthood, a holy Nation, a peculiar People*; that they should shew forth the *Praises of him, who hath called them out of Darkness, into his marvellous Light*: who in time past were not a People, but are now the *People of God*; who had not obtained *Mercy*, but now have obtained *Mercy*. ver. 9, 10. From which as it may be concluded, that *they who are absolutely Christ's, have crucified the Flesh with its Affections and Lusts*; so in order to this, our Apostle in the following words, does most pathetically put us in mind of our *progressive Duty* towards it: *Dearly Beloved, I beseech you, as Strangers and Pilgrims,*

Pilgrims, abstain from fleshly Lusts, which war against the Soul. In which Passage we may observe the following Particulars :

First, The Scope or End, which the Apostle mainly drives at in this his Exhortation : to wit, that we *abstain from fleshly Lusts*.

Secondly, The Motives or Arguments, by which he would effectually persuade us to that : and these are, First, in regard that we are *Strangers and Pilgrims* here on Earth ; and, Secondly, because those *fleshly Lusts do war against* our Rational Souls.

Now each of these Particulars I shall endeavour to illustrate ; and then to confirm, by additional Proofs, the Reasonings of *St. Peter*. In order to which, I have singled out the Words, I have cited, from the Context ; designing to handle them, not as they refer immediately to those, they were expressly written to ; who literally *walked among Gentiles*, at a great distance from their native *earthly Country* : but as they refer to Christians in general, and to us among the rest, who are termed, in the *scriptural Phrase* elsewhere, *Strangers and Pilgrims upon Earth*, in contradistinction to *Heaven*, Heb. 11. 13, &c.

First then, I come to consider the Apostle's Scope, or what he mainly drives at in his Exhortation : to wit, that we *abstain from fleshly Lusts*. Which is to say, that we do not give way to, or comply with the inordinate and unreasonable Tendencies of our animal Facultys. That, (1.) In a larger Sense, we do not yield to, or suffer our selves to be carried away with any irregular worldly Desires or Inclinations : as namely, *Covetousness, Ambition, or Sensuality* ; which are manifested by their Effects, term'd by *St. Paul the Works of the Flesh*, and particularly reckon'd to be such as these : to wit, *Adultery, Fornication, Uncleaness, Lasciviousness,*

efs, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresys; also Envyings, Murders, Drunkenness, Revellings, and such like. Of which, says he, I tell you before, as I have told you in times past, that they, who do such things, shall not inherit the Kingdom of God, Gal. 5. 19, 20, 21. And (2.) in a stricter sense, it may be taken, that we are here caution'd to refrain particularly from fleshly Lusts, as by the Epithet fleshly, the Term Lusts is made to signify most expressly a Source of Uncleaness or Wantonness, &c. in opposition to Purity and Chastity. Wherefore, as the Words of the Text admit of, and may be expounded in both those senses, I shall discourse upon them accordingly; shewing how much we stand obliged to keep a tight Rein over all our fleshly Lusts and Inclinations, to restrain them carefully from undue Objects and from all Excess; and particularly, that we should so curb and hold them in, that they tend not to any criminal Acts of Impurity or Lewdness: that so the Brute may be subject to the Man; the Senses, to Reason; and the Spirit maintain its Rule over the Flesh. Which minds me,

Secondly, To consider further the Motives or Arguments, by which the Apostle would effectually persuade us to abstain from fleshly Lusts: the first of which is, in regard that we are Strangers and Pilgrims here on Earth. That is, we are now in a Country, which is not properly our own, in the which withal we have no abiding Place; but are as Travellers and Passengers through it, in our Journey homeward or to Heaven. From whence, as our spiritual Souls first came; they having been immediately created by his Power, who inhabits Eternity: so should they of course tend thither again, as to their proper Centre, and return to the hands of God, who gave them. According to which Exposition of the Words, the Force of the Apostle's Reasoning lies in this: that upon the aforesaid Supposition, we

ought to act suitably to the Character we bear; that is, as we are *Strangers* and *Pilgrims* here; and as we are Candidates or Probationers for the *Kingdom of Heaven*; and therefore should *abstain from fleshly Lusts*.

In pursuance to which, I add, that surely no Person, who is out upon a Journey, and thinks to compass some great Benefit at the end of it, would be tempted, by Trifles and Toys in his way, to retard or stop the Progress he is making; to stay and fix upon his *Inn*, as the Place of his Abode, and that in a *foreign Country* too; and where he at once knows it to be strictly forbidden by the Laws of the Land, that he should long continue there, or indeed any more than just pass through it. And surely the *Christian*, who is a *Stranger* and *Pilgrim* upon *Earth*, who withal is *enlighten'd* by the Gospel of his Master, with a clear Knowledge of *Life and Immortality*: he, I say, methinks ought, with far greater reason, to keep his Eye intent upon this Mark, considering the movable Scene, which he is in. That is, he having here *no continuing City*, ought to *seek one to come*, and *those things which are above*. This he should regard as the great End in view, and consequently make all other Aims subservient to it. Thus altho he live in the *World*, yet should he demonstrate that, like his Redeemer, he is *not of the World*: as governing the Course of his Actions by the Laws and Rules of another Kingdom; in that his *Conversation* is *heavenly*, and he is *blameless* and *harmless*, the *Son of God* without Rebuke, in the midst of a crooked and perverse Nation, among whom he shines as a *Light in the World*, Phil. 2. 15. This Character, I say, even common Prudence will oblige him to make good; especially considering, that by the rigid Laws of *Mortality*, he must soon quit the present Spot, and is bound by the Covenant of *Grace* to steer his Course upward to future Glory. How unreasonable then, how prejudicial to his Interest would it be for him, to bend down his Thoughts and devote his Desires to the
perishing

perishing things of Mortality; nay and to indulge himself in those gross Delights and Entertainments of Sense, which at the most do answer but to the far worse Part of Human Constitution, and were design'd only for present Use and Accommodation in the way to Heaven! What a monstrous Folly, nay Madness in him would it then be, to entertain such a liking for those transitory things, which are not his own, and which he *must* soon leave (if they do not sooner leave him) as to dwell upon and think to find his Happiness in them! Nay and so far to immerse himself in the Delights of *Sense*, as thereby to overcloud the Views of *Reason*, and intercept the Prospect of the other World! And thus to indispose himself for attaining and enjoying *the Prize of the high Calling of God in Christ Jesus!* Since it is most certain, that *without Holiness and Purity no Man shall see the Lord: and Flesh and Blood, that is, unmortified Lusts and sensual Affections, cannot inherit the Kingdom of God, neither doth Corruption inherit Incorruption, 1 Cor. 15. 50.*

Therefore does it most highly concern us all, as Strangers and Pilgrims, to mortify our Members, which are upon the Earth: Fornication, Uncleaness, inordinate Affection, evil Concupiscence and Covetousness, which is Idolatry; for which things sake the Wrath of God cometh on the Children of Disobedience, Col. 3. 5, 6. All those irregular Tendencies of *fleshy Lusts* are wholly inconsistent with the *Love of God*, the Object and Author of all our Happiness: for, as * St. John assures us, *whosoever thus loves the things of this World, the Love of the Father is not in him.* For which infinite Disadvantage neither can they make any the least Compensation: but when having thus seduced and estranged us from the Object of our Happiness, they must then inevitably plunge us into Misery. Wherefore, Brethren, saith St. Paul, *we are Debtors, not to the Flesh, to live after the Flesh, or according to*

* 1 John 2. 15.

the Bent of that *Corruption* in our Nature, which descended to us from the Parents of our *Flesh*; for if we live after the *Flesh* we shall die, that is, we shall die the second, or, as * *St. Chrysostom* has quaintly term'd it, the *immortal Death*, and be for ever unspeakably miserable: but if we through the *Spirit*, or the *Grace* infus'd into us by the Operation of the *Spirit* of God, do mortify the Deeds of the Body, we shall live; that is, we shall hereafter partake of such Joy, as is unspeakable and full of *Glory*, and eternal Pleasures at God's Right Hand, Rom. 8. 12, 13. Which minds me of the

Second Motive or Argument, by which *St. Peter* would persuade us to abstain from *fleshly Lusts*: namely, that they war against the *Soul*; that is, the Tendency of them is utterly opposite to the Happiness of that *spiritual* Part of our Constitution, which was not made for the Pleasures of *Sense*, nor the Enjoyments of this *World*; but for a State of *Angelick Purity*, of *Glory*, *Honour*, and *Immortality*. Which Tendency of *fleshly Lusts*, that it is very strong, and therefore the more dangerous, may be infer'd from the Original, which imports, that they do not barely fight or skirmish and maintain one single Combat: but *σεσλευσιναι* *καὶ τὸ ψυχῆς*, they † wage or carry on with Vigour a continued War against the *Soul*; and are so far from coming to a firm and solid Peace, that they allow it not a Truce or Time to breathe in. Thus much we are given to understand by these Sayings also of *St. Paul*: *The Flesh lusteth against the Spirit, and the Spirit against the Flesh; and these are con-*

* *St. Chrysostom* says, the *Apostle* utter'd those words, *Τὸν σα-
ραϊνὸν ἡμῖν ἀνιστάντων ἐκείνων τὸ ἀδύνατον, τὼ ἐν τῇ γέννῃ
κόλασιν καὶ πικρείαν.* Hom. 14. in loc. Oper. Par. Tom. 10. p. 190.

† To which purpose see the like Expression in Rom. 7. 23. Jam.
4. 1. Whereupon *Erasmus*, *Grotius*, and others of the Learned say,
concerning *fleshly Lusts*: Directè pugnant cum Animæ vestræ Bono;
eam per bona Desideria assurgere non permittunt; impediunt ne vi-
ta æternam, quæ Patria vobis esse debet, possitis consequi.

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trary the one to the other ; so that ye cannot do the things that ye would, Gal. 5. 17. And to shew, that this is or may be the Case even of the most holy and god-like Persons, he again declares what he experienced in himself to that effect : *I know that in me, that is, in my Flesh, dwelleth no good thing. For to will, is present with me : but how to perform that which is good, I find not. For the Good that I would, I do not : but the Evil, which I would not, that I do. For tho I delight in the Law of God, after the inward Man : yet I see another Law in my Members, αἰσθητικὸν νόμον τῶν ὀρέων τῶν ὀρέων, warring against the Law of my Mind, and bringing me into Captivity to the Law of Sin, which is in my Members. Rom. 7. 18, &c.*

And no wonder then that this Inconvenience was sadly felt and griev'd at in the *Heathen World* ; infomuch that to find a Redress hereof, was the main Scope of all their moral Study and Learning : I mean, to recover that Perfection, which, the bare Light of *Reason* told the Philosophers, belong'd to Human Nature, but which, by some means or other, it had lost. They and all Mankind, who have distinguish'd in their Composition a *Soul* and a *Body*, and also were not downright Strangers to the spiritual Life, have thought themselves bound, by the Laws of *Nature* and Ties of their *Creation*, to conduct themselves with a peculiar Regard to the Character of their better Part. But while they endeavour'd to do this, they perceived an intestine Struggle or Fœd within, and no little Efforts made against them. As the Interests and Gratifications of the *Body* were opposite to those of the *Soul*, they found the animal or sensitive Appetite, which should have been subject to the Empire of *Reason*, not only spurning at, but so far able to make head against it ; that too often the *Spirit* submitted it self to the *Flesh*, and indeed the Conflicts always were at least hazardous and doubtful.

What-

Whatever Philosophy might aim at or pretend to, yet in fact how far the very Professors of it (not excepting even those of the greatest note: Solon, Socrates, Plato, Aristotle, Zeno, Chrysippus, Epictetus, Diogenes, Cebes, Cato, Plutarch, &c.) were Instances of human Frailty of that sort, both in their Actions and their Writings, is plain to all, who cast back an eye upon one and t'other. Therefore did not the Christian Apologists scruple to object against them, that they not only *did such things themselves*; but also justified, nay and took pleasure in those who did them. But Modesty here forbids me to speak out more particularly, what they really acted. Insomuch that * Origen says of the Heathens in general, that they not barely committed, but themselves spake of their Fornications and Adulterys, without shame or blushing, as of some notable Exploit. And † Athenaus, after having mention'd a Judgment fallen upon some Persons for such kind of Practices, cries out and gives a special Caution to those I have been speaking of: Beware therefore, ye Philosophers, lest you also perish for it, after the same manner, as being guilty of the same Crimes. Indeed Seneca (by his Writings at least) seems to have stood out from the common Herd in this respect; when bravely saying in the general: *Major sum & ad majora genitus, quàm ut sim mancipium mei Corporis; quod equidem non aliter aspicio, quàm Vinculum mea Libertati circumdatum.* I my self am truly greater, and am made for greater things, than to become a Slave or Vassal to my Body; the which I look on as a Shackle put upon my free-born Soul. Parti-

* βλέπεις γὰρ τὰς ἀπὸ τῶν ἑθνῶν τίνα τεύπον ὡς ἀεισείας ἔδ' ὅτι χαλάρησαι τὰς πορνείας, καὶ τὰς μοιχείας ἐαυτῶν, ἐδὲ αἰδύμενοι ὁμολογῶν τὰ ποιεῖν ταῦτα πεποινημένοι. Hom. 5. in Jerem. Ed. Par. Tom. I. p. 79.

† Ὁρᾷτε ἐν καὶ ὑμεῖς οἱ φιλόσοφοι ὡς οὐκ ἐν τῇ ἀφροδίτῃ χεῖμενοι, καὶ ἀστέγγεις εἰς τὸ θεῖον, μὴ τὸ αὐτὸν διαφθῆναι τεύπον. De Deipnosoph. l. 13. p. 605.

cularly

cularly he exclaim'd against the Epidemical Vices of
 * Whoredom, &c. *Nunquid jam ullus Adulterii Pudor*
est, &c. And again, † *Transeo Puerorum infelicitum*
Greges, quos post transacta Convivia alia Cubiculi contu-
melia expectant, transeo agmina Exoletorum. But on
 t'other hand, || a Person of no less Name at Rome
 than he, seems one while to speak doubtfully, whe-
 ther it was not a Defect or Fault in Men, not in
 some measure to comply with *fleshy Lusts*: *Si quem*
fortè inveneritis, qui aspernetur oculis Pulchritudinem
rerum, qui non odore, non tactu, non sapore capiat,ur,
excludit auribus omnem Suavitatem, huic homini ego for-
tasse & pauci Deos propitios, plerique etiam iratos puta-
bimus. And again another while, he speaks out
 more plainly, urging that the very worst of them,
 or the grossest Acts of Lewdness, as being not against
Law and Custom, by consequence are not *sinful*: ||| *Si*
quis est, qui etiam meretricis amoribus interdictum putes,
abhorret a Majorum consuetudine atque concessis. *Quando*
enim hoc non factum est? Quando reprehensum? Quan-
do non permissum?

Here we see the fatal Corruption, the great Dege-
 neracy of Human Nature, and how *fleshy Lusts* not
 only *warred*, but won the Conquest over *Souls*, a-
 mong the very best of *Gentiles*, and *led them captives*
at their will. Hence may we estimate the Case of
 fallen Man; how *Sin has reign'd* in that *Flesh*, or those
mortal Bodys, which were derived from *Adam's*
Loins, and how prone his Issue were to *fulfil it in the*
Lusts thereof: till *Grace and Truth came by Jesus*
Christ, to assist and guide them; till he by his Spirit
 sanctified and regenerated Human Nature, and set
 the better Part thereof, unless Men will be wanting
 to themselves, above the usurp'd Dominion of *Flesh*
 and *Blood*. I say, unless Men will be wanting to
 themselves: for tho aided and supported now by

* De Benef. l. 3. c. 16.

† Ep. 95.

|| Cicero in Orat. pro Caelio.

||| Ibid.

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powerful Auxiliarys, yet may they not therefore sit down idle, as leaving all to these; but must still do their own part, and *fight* so long as the *War* holds between the *Soul* and *fleshly Lusts*, that is, while this *World* lasts: and therefore as Members of the *Church Militant here on Earth*, must they all continue *Christ's faithful Soldiers and Servants unto their Lives end*. For consider, that *Original Sin*, or the *Root of Bitterness*, implanted in our *first Parents*, is not yet so extirpated and taken away from their *Posterity* by the *Gospel-Dispensation*, but that it is still in the best of them a *Source unhappily fruitful of fleshly Lusts*; which do aspire at *Dominion*, and strive to wrest the *Imperial Sceptre* out of the hand of *Reason*. Therefore, in way of contradistinction to the *New Man*, or the *Regeneration* of us by *Grace* in *Jesus Christ*, this Propensity to *Evil* is term'd by *St. Paul* the *Old Man*, which is corrupt according to the *deceitful Lusts*, *Eph. 4. 22*. *Deceitful* they may well be call'd, and therefore the more dangerous: whilst lurking in our Bosom as *Friends*, and back'd at once, as they too often are, with the *Arts* and *Wiles of Satan*, they impose upon our Judgments by false Appearances of things, and would wheedle us into *Perdition and Ruin*. Thus would they fain allure and enamour us with improper Objects; such, I mean, as are not solid nor lasting, as bear no proportion to the *Rational Appetite*, nor by consequence are worthy to be loved and chosen by *spiritual and immortal Souls*: as namely, when they colour over the things of this *World* with a *meretricious Paint*, and represent to our Imaginations the *Convenience of Riches*, the *Splendour of Honours*, and the *Sweetness of Pleasures*; and thus would needs bribe us (when in the *Devil's hands*) as they would have done even *Christ himself*, to sin against *God*, and so incur *Damnation*.

This, it is to be fear'd, they too often bring about, after having been suffer'd to be familiar and
habi-

habitual, and so to darken Mens *Light*, and then universally corrupt their *Morals*: the which of course follows, according to St. Paul, who tells us, that by walking in the *Vanity* of their *Minds*, they have their *Understandings* darken'd; and so are alienated from the *Life of God*, thro the *Ignorance* that is in them, because of the *Blindness* of their *Hearts*, Eph. 4. 17, 18, 19. And now the *Pilot* being besotted or asleep, they must be continually in danger of *Shipwrack*; and while the *Blind* lead the *Blind*, both will fall into the *Ditch*. *Fleshly Lusts* having so prevail'd, as to shake off the *Dominion* of the *Spirit*, now they freely take their swinge in *Rioting* and *Drunkenness*, in *Chambering* and *Wantonness*, in *Strife* and *Envy*, Rom. 13. 13. Now are there not in them any *Fruits of the Spirit*, such as *Love*, *Joy*, *Peace*, *Long-suffering*, *Gentleness*, *Goodness*, *Faith*, *Meekness*, *Temperance*: but only the *Fruits of the Flesh*, such as *Adultery*, *Fornication*, *Lasciviousness*, *Idolatry*, and the working of all *Uncleanness* with *greediness*. Thus by degrees their captivated *Souls*, which were by Nature near of kin to the *Cherubim* and *Seraphim*, are degraded to the ignoblest *Vassalage*, even below the very *Beasts* that perish. Now can they enjoy no direct *Satisfaction*, as having no sutable, no proper *Object*, wherewith to entertain themselves; and moreover they must needs have great *Dissatisfaction*, for having unworthily complied, and been so inveigled by the *Charms of Sense*, as to give up their very *Birthright*, their lawful *Sovereignty* over the *Passions* and *Affections*, and now to be concern'd and busied only to make provision for the *Flesh*, to fulfil the *Lusts* thereof, Rom. 13. 14. Or if now and then they cast an *Eye Heavenward*, yet that does but fill 'em with the *Sadness of Despair*; they having no *Hope* of arriving thither, but being wholly taken up with a certain fearful looking for of *Judgment* and fiery *Indignation*, Heb. 10. 27. When thus overcome by *fleshly Lusts*, and clouded with *Voluptuousness*, they know not what it

it is to be devout, and have no Power, no Disposition to repent. Now the Exercise of Prayer, Meditation, Reading, &c. are insipid, nay irksome to them: and therefore are they likewise Strangers to spiritual Pleasures, to those Angelical Affections, those Joys and Raptures, which do accompany the Practice of true Godliness and Vertue. In short, they are now set at as great a distance from God and Goodness, as there is between *Christ* and *Belial*; and the *Enmity* remaining, they have no Hope: but must abide without God in the World; to whom they are abominable, as being disobedient, and unto every good Work reprobate. In which case how wretched are they! Surely of course the Flame of Lust will here kindle a Hell within 'em, and their own Breast must be a consuming Fire, even before they actually fall into the hands of the living God.

Having thus survey'd the State of the War between the Soul and fleshly Lusts, and found that, unless great care be taken on our side, the Issue of it must be fatal; methinks our very Dangers can't but prove as Orators, to rouse our Diligence, to make us stand upon our guard, and at length to go on and conquer: or at least, as the old Parthians used, to fight our Enemies flying, and, as St. Peter exhorts us in the Text, to subdue them (if we can) by abstaining from them. But considering what we have seen of the Infirmitys and Frailtys of Human Nature, and how strongly it is bias'd towards Evil by an Hereditary Taint in the Flesh: methinks the best of us have reason to tremble with Horrour and Amazement at the Prospect, and to cry out with St. Paul, O wretched Men that we are, who shall deliver us from the Body of this Death! Rom. 7. 24. Or from the Power of that Lust; which, when it hath conceiv'd, bringeth forth Sin; and Sin, when it is finished, bringeth forth Death! Jam. 1. 15. Who is sufficient for this! Who else but he, that cometh from Edom, with dy'd Garments from Bozrah! He, that is glorious in his Appa-
rel,

rel, travelling in the Greatness of his Strength! He that speaketh in Righteousness, mighty to save! Isa. 63.1. Even he, which is, which was, and which is to come, the Almighty, Rev. 1.8. Or God himself, who giveth us the Victory, through our Lord Jesus Christ, and the Benefits of his Gospel; for which we ought to thank him, 1 Cor. 15. 57. Rom. 7. 25. To this very purpose the Son of God was manifested, that he might destroy the Works of the Devil, and take away our Sins; that thro Death he might destroy him, that had the Power of Death, that is, the Devil; and deliver them, who, thro Fear of Death, were all their life long subject to Bondage, 1 John 3. 5, 8. Heb. 2. 14, 15. Accordingly triumphing in his Cross over Satan, Sin and Death, he made a shew of them openly: in that he led Captivity captive, when he ascended up on high, and also gave Gifts unto Men, Col. 2. 15. Eph. 4. 8. that is, Gifts of the Holy Spirit; by whom * he likewise promis'd to be with his Followers alway, even unto the End of the World, and so likewise enable them to overcome: because greater and stronger is he that is in them, than he that is in the World, 1 John 4. 4. And therefore, saith † St. Chrysostom, if the Spirit be present with us, then all the Waves are still, then the Affections or Lusts of the Flesh are bridled, and nothing rises up against us. And of the Spirit we have not only this Benefit, that it frees us from our past Sins or Guilt, but likewise renders us invincible to all that may assail us for the future; and it makes us worthy of, or fits us for eternal Life. In that the Law of the Spirit of Life in Christ Jesus hath made us free from the Law of Sin and Death; and as many as are led by the Spirit of God, or do carefully follow his Dictates, they are the Sons, or Children, of God; and if Children, then Heirs; Heirs of God, and

* Mat. 28. 20. John 14. 16, &c.

† Ἄν δὲ τὸ πνεῦμα, πάντα τὰ κώματα κατεστέλλει, καὶ τὰ πάθη κατεστηναί, καὶ ἐν ἐμῶν κατεξουσίᾳ, &c. S. Chrysost. in Rom. 8. Homil. 14. p. 190, 191.

Joint-Heirs with Christ, Rom. 8. 2, 14, 15. We are first buried with him in Baptism, wherein also we are risen with him, through the Faith of the Operation of God, who hath raised him from the dead, Col. 2. 12. But neither however, says he again, may we so trust to the Laver of Regeneration, as to neglect the Course of our future Life: for tho thou hast received Baptism, and thereby the Spirit of Grace, yet if thou art not led by the Spirit, after that, thou hast lost the Dignity then given thee, and the Prerogative of Adoption. Therefore when St. Paul tells us, there is now no Condemnation to them, which are in Christ Jesus: that is, to them (he adds, in way of Paraphrase) who walk not after the Flesh, but after the Spirit. For to be carnally minded is Death, but to be spiritually minded is Life and Peace, Rom. 8. 1, 6. Accordingly tho Jesus Christ is indeed become the Author of eternal Salvation, yet is he so unto all them, and them only, that obey him, Heb. 5. 9. In regard to which he is also stiled the Captain of our Salvation, Heb. 2. 10. Which supposes us to be bound to follow him in our Christian Warfare, and to observe the Orders given us, whether immediately by himself or by his holy Apostles. In that, on one hand, we are still bid to work out our own Salvation, as if a thing in our own power to do or not do, Phil. 2. 12. And on t'other, we are also for the same reason bid to be strong in the Grace which is in Christ Jesus, or vigorous in laying hold of and using the Means of Grace afforded us, 2 Tim. 2. 1. And again, to be strong in the Lord and in the Power of his Might; to put on the whole Armour of God and stand, having our Loins girt about with Truth, and having on the Breast-plate of Righteousness, and our Feet shod with the Preparation of the Gospel of Peace; above all, taking the Shield of Faith, and the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God; praying always with all Prayer and Supplication in the Spirit; and watching thereunto with all Perseverance: that so we may be
able

able to quench all the fiery Darts of the Wicked, or the Forces of the World and the Devil, as in Confederacy with the Flesh and the sinful Lusts thereof. Eph. 6. 10, &c.

All which imports, that to carry on the War with good success, we our selves must diligently use all possible Means, whether natural or supernatural, in order to it. And thus in like manner, when St. Peter, in the Text, intreats us to *abstain from fleshly Lusts*, &c. the meaning is, that we our selves should be so far careful to do our own part towards it: and then to him that hath Grace, or who hath already made a right use of his Talent in that respect, shall be given, and he shall have yet more Abundance, Mat. 13. 12. For then the Spirit *συναντιλαμβάνεται τοῖς ἀδυναμίαις ἡμῶν*, that is, * *helpeth together with us*, (as the Word is also used in Luke 10. 40.) bears up a Part of our Burden, and supplies what thro Infirmary and Weakness we our selves are wanting in, while combating with Flesh and Blood; so as at length to make us more than Conquerors, through him that loved us, Rom. 8. 26, 37. Wherein however it is still supposed, that even while our Sufficiency is confessedly of God, yet we our selves must put forth our utmost Efforts, and together with them take up and use all Means and Motives offer'd us, whether by Reason or Revelation.

In the first place, Reason then will tell us, what a Weakness it is for Men, that is, Rational Creatures, to yield up the Reins to *fleshly Lusts*, and to let our Beasts carry us whither they please; to run out of our Estates, our Credit, our Health, in pursuit of the transient unsatisfactory Pleasures of Sin; by consequence what a Folly it is to give our selves to Rior, Drunkenness, and Uncleaness; how vain it is to pride our selves in that, which is not ours, and may soon be another's, or to set our Hearts upon fading Glories, empty Honours, and uncertain Riches!

* Simul vel una sublevar & vicissim onus attollit, nè sub eo fatiscamus; say Grotius, Beza, Piscator, &c. on the place.

But moreover, that *Revelation*, which has brought *Life and Immortality to light*, extends its Views yet further, and not only directs and helps us to withdraw our Love and *Affections from the things on Earth*; but points out and urges to us most proper Motives to *set them on the things above*, and so to run as to obtain them. Of this sort we have already seen two forcible ones in the words of the Text: the first of which is, in regard that we are *Strangers and Pilgrims here on Earth*; that we must soon leave this lower World, and are concern'd to prepare for another. When therefore we reflect, that our Life passes, and that whatever is the Object of *fleshly Lusts*, passes away together with it; that the *Body*, of which we are now so overfond, will speedily be laid in the Grave, and become an Object of Horrour, a Heap of Stench and Putrefaction: surely these Thoughts must needs allay the Heat of our *Lusts*; especially considering, how much they prejudice our *Souls*. Which is St. *Peter's* second Motive to *abstain from fleshly Lusts*: because they *war against the Soul*, against that spiritual and immortal Part of our Being, and tend to make it miserable. Now *what shall it profit a Man, if he shall gain the whole World and lose his own Soul? Or what shall a Man give in exchange for his Soul?* Mark 8. 36, 37. Yet this however is, we see, the *Subject* or the *Prize* we fight for. This is the *Ball of Contention* between the *Spirit* and *fleshly Lusts*: the one asserting it to *God*, the others to *Satan*; the one contending for its Safety, the others for its Ruin. Wherefore let us *lay this close to our Hearts*, and be *wise for our selves*: preferring the Gratification of *Reason* and the *Spirit*, far before that of *Sense* and the *Flesh*; and, a *blessed Immortality*, before the transient *Pleasures of Sin*. Which that we may the rather be prevail'd with to do, I shall, as I propos'd, next reinforce the Apostle's Motives with some others. And,

1st, With

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1st, With a Consideration of the *Dignity* of our *Nature*, and the *Design* of *Christianity*, in reference to it: that, as we were originally *made in the Image of God*, but have in great measure lost that Resemblance, so now, agreeably to our first Model, we should be renewed in the Spirit of our Mind, and put on the new Man; which after God is created in Righteousness and true Holiness, Eph. 4. 23, 24. and so become Partakers of the Divine Nature, having escaped the Corruption that is in the World through Lust, 2 Pet. 1. 4. Forasmuch as the Grace of God, that bringeth Salvation, hath appeared to all Men; teaching us, that denying Ungodliness and worldly Lusts, we should live soberly, righteously, and godly in this present World; looking for that blessed Hope and the glorious Appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works, Tit. 2. 12, &c. Therefore all true Christians, who have been crucified and buried with Jesus Christ by Baptism, must strive to walk in Newness of Life; knowing that the old Man, which is corrupt according to the deceitful Lusts, is crucified with him, that henceforth they should not serve Sin, Rom. 6. 4, 6. Eph. 4. 22. And that they have put on the new Man, which is renewed in Knowledge after the Image of him, which created him, Col. 3. 10. And accordingly ought no longer to live in the Lust of Concupiscence, as the Gentiles, who know not God, 1 Thess. 4. 5. Which leads me to urge

A 2d Motive: that this is the Will of God, plainly reveal'd in his Holy Word, even your Sanctification; that ye should abstain from Fornication; and that every one of you should know how to possess his Vessel in Sanctification and Honour. And this is reckon'd among the Commandments, given to us by the Lord Jesus; God having not called us unto Uncleanness, but unto Holiness, 1 Thess. 4. 2, 3, 4, 7. And shall we then dare to disobey God? Whenas, besides that he at first made

us, we have since that been bought with a Price, even the precious Blood of Christ : and therefore what can be more reasonable, than that we should glorify God in our Body and in our Spirit, which are God's ? 1 Cor. 6. 20. 1 Pet. 1. 19. that we should sacrifice to him even what is nearest and dearest to us, and much more give up for his sake, and in obedience to his Will, those fleshly Lusts, those shameful Passions and Affections ; which are not only displeasing to him, but also most injurious to our selves ? That, as we pretend to be Christ's, and are called from his Name, we should crucify the Flesh, with its Affections and Lusts ? Gal. 5. 24. Rom. 8. 9. Especially considering,

3ly, That in case of Disobedience to the Divine Commands, God, as by his Power he is able, so by his Justice and Veracity stands engaged to cast both our Souls and Bodys into Hell. Accordingly the Lord will not suffer those to go unpunished, who defile the Flesh, and turn the Grace of God into Lasciviousness : but he knoweth how to reserve the Unjust to the Day of Judgment to be punished ; and chiefly them that walk after the Flesh, in the Lust of Uncleanness, Jud. ver. 7. 2 Pet. 2. 9, 10. And yet thinkest thou this, O Man, who dost such things, that thou shalt escape the Judgment of God ? Or that even thy Works of Darknes and things done in secret, tho hidden from the Eyes of Men, yet will not come to his Cognizance and Condemnation ? If so, the Lord knoweth thy Thoughts, that they are vain. Thy very attempting to conceal thy Deeds from Men, does, as an * Antient well observ'd, argue thy Consciousness of Guilt, and that accordingly thy Damnation will be just. And thy being afraid of a Man, that shall die, and of the Son of Man, that shall be made as Grass ; and yet forgetting, or not duly

* Musonius apud Stobæum, Serm. 6. p. 83. who says, Καὶ τοὶ τὸ γὰρ περιεῖν λανθάνειν, ἐφ' οἷς πρὸς τῆς πίς, ὁμολογῶντες αἰμαρτάνειν ἐστὶ. That an Endeavour in this case to hide what one does, is a Confession that it is sinful.

considering the Lord thy Maker, argues thee likewise to be guilty of so great Folly, together with thy Wickedness, as to say in thy Heart, there is no God, or at least that he does not see or cannot punish. And therefore however observe, in the

4th place, That as surely as there is a God, he is Immense, Omniscient, and Omnipresent; and by consequence his Eyes pass to and fro throughout the Earth, beholding the Evil and the Good: insomuch that he searches the very Reins, and discerns the Thoughts and Intents of the Heart. Accordingly tho thou mayst indeed conceal thy Sins from Men like thy self; "yet wilt thou never hide them, saith * St. Chrysostom, from the watchful, the sleepless Eye of God. For the Adulterer, (who said, I am compassed about with Darknes, the Walls cover me, and no body seeth me, what need I to fear?) is thus rightly contradicted by the † wise Son of Syrach: The Eyes of the Lord are ten thousand times brighter than the Sun, beholding all the Ways of Men, and considering the most secret Parts." Wherefore as God takes notice of, so he registers our Accounts, and what concerns us, in his all-comprehending Mind, and will hereafter bring every Work into Judgment, with every secret thing, whether it be good or evil; will bring to light the hidden things of Darknes, and make manifest the Counsels of the Heart, in the day when he shall judge the Secrets of Men by Jesus Christ, Eccles. 12. 14. 1 Cor. 4. 5. Rom. 2. 16. As in which awful View, surely we durst not do the great Wickedness, and sin against God, by complying with fleshly Lusts; lest we perish in our Uncleaness. "If our Eyes chance to be struck with strange erratick Beauty, let us then call in the mighty Powers of Faith and Reason, and arm our selves with a Reverence of God's all-seeing Eye, which

* Τὸν ἀκοιμητὸν ὀφθαλμὸν ἔχοντα πάντοτε, &c. S. Chrysost. de Libello Repudii, Serm. 19. Oper. Par. Tom. 5. p. 278.

† Eccles. 23. 18, 19.

“ pierceth into all our *Paths*, and is ever about our *Bed*, and spies out all our *Ways*.” Let us recollect our infinite Obligations to him, and look on every Instigation of *fleshly Lust*, as a dangerous Approach to the flaming Borders of Hell and Ruin. But after having thus rouz’d our *Fear*, next let us animate our selves with *Hope*: considering,

sly, That *blessed* are the pure in Heart, for they shall see God. But without *Holiness* no Man shall see the Lord. And therefore whosoever hath this *Hope* in him, purifieth himself even as he is pure; and doth what is in him to be *holy*, even as he is *holy*. Accordingly we having this Promise, let us also endeavour to cleanse our selves from all Filthiness of *Flesh and Spirit*, perfecting *Holiness* in the Fear of God. To this end, let us keep our Hearts with all diligence, or make this our great Concern to do so; because out of them are the Issues of *Life*, the Life both of *Grace* and *Glory*. Therefore should we strive, what in us lies, to subdue and curb our inward Tendency, as well as mortify our outward Members, and so bring into Captivity every Thought to the Obedience of Christ. What we are expressly injoin’d in this respect, the Nature of the thing requires; it being impossible, that what is *impure* should ever be happy in the sight or enjoyment of what is most *pure*; or that we should be united to God by the Bands of Love, unless first we have obtain’d a *Likeness* to him. Insomuch that were the Doors of Heaven or the *New Jerusalem* open’d to him, that is *unclean*; yet he having no Faculty prepared and fitted to partake of and enjoy the *spiritual* and *pure* Objects residing there, his very Soul would starve as it were in the midst of Plenty, and do eternal Penance in Heaven it self.

Wherefore, as a thing of course, no *unclean Person* hath any Inheritance in the Kingdom of God or Christ. But if a Man purge and purify himself; then, as he becomes like unto God in *Holiness*, so is he in a fair way to be like him in Happiness, and to see him

him hereafter as he is. The nearer we come up to the Nature of him, who is a most *immaculate* and *pure Spirit*, and the only proper Object of our Happiness, the fitter shall we be to contemplate and delight in him. And therefore may it be concluded, as well from the Aptness of this Disposition for it, as the Divine Will, reveal'd unto us in his Word, that *the pure in Heart* shall be admitted to and plentifully share in the Beatifick Vision. *While we all, who are so, with open Face beholding, as in a Glass, the Glory of the Lord, are by degrees changed into the same Image from Glory to Glory, even as by the Spirit of the Lord,* 2 Cor. 3. 18. that is, by beholding Christ now, tho not perfectly and clearly, we are transform'd into his Likeness. "The Doctrine of the Gospel, says Dr. Hammond, receiv'd into our Hearts, changeth us into other Men; and we have such a Vision of Christ here, in imitating his *Purity*, as shall be attended with eternal Glory hereafter; the same Spirit of Christ, which worketh in us the one, being certain to produce the other also." Thus God, who is a mighty Lover, will be a liberal Rewarder of inward *Purity*; and he, who is so well pleas'd to dwell in *pure Hearts* now, will open and impart himself to them yet more abundantly hereafter. So that, with the Apostle, we may rightly call them *Vessels unto Honour, sanctified and meet for the Master's Use, and prepared unto every good Work,* 2 Tim. 2. 21.

But instead of this, *Will you, said *Pythagoras, still pamper the Flesh, and never cease to make your Prison more incommodious, more troublesome to you? And rather do not these Considerations persuade us to mortify the Body, that so we may with greater ease abstain from fleshly Lusts: whose fiery Darts will not enter into a Breast, where there is nothing gross*

* In reference to one, οἷος ἐν καὶ καλῶς κενῶν, ὅπως ἔφη, ὁ παῖς χαλεπώτερον σπαντὶ καλῶς κενῶν τὸ δισμῆλον, &c. Apud S. Basil. in Concion. 19. de Invid. Oper. Par. Tom. 3.

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enough to catch or feed the *Flame*? *Plato* * tells us of certain *Wrestlers*, who to perform their Exercises the more successfully, abstain'd from sensual Pleasures throughout their Lives. And so † *St. Paul* says of those who acted in the *Olympick Games*, that every *Man who striveth for the Mastery, is temperate, or uses Abstinence and Contenance, in all things. Now they do it to obtain a corruptible Crown, but we an incorruptible.* And therefore, pray, is not our Motive to it infinitely greater than theirs? Accordingly, what the Apostle preach'd and argued to this purpose, he himself practis'd and exemplified, as he tells us in what follows; *I therefore so run, not as uncertainly; so fight I, not as one that beateth the Air: but ὡς τὸ σωμα καὶ δουλεύω, I fight as a Pancratiast, beat my Body black and blue, keep it under as a Slave, and bring it into subjection: and it was, no doubt, as well to mortify himself, as to promote the Propagation of the Gospel, that he chose to suffer Hunger, Thirst, Fasting, Watching, Poverty, Heat, Cold, and divers other Hardships. After all which, when he was ready to be offered, and his Departure was at hand, it was both his Comfort and his Honour, that he had fought the good Fight, finish'd his Course, and kept the Faith: that he had prosperously engaged with fleshly Lusts, which tho indeed they warr'd against, yet had not subdu'd his Soul; but were led in triumph by it. In consequence of which, said he, Henceforth there is laid up for me a Crown of Righteousness, which the Lord the righteous Judg shall give me at that Day: and not to me only, but unto all them also that love his appearing, 2 Tim. 4. 6, 7, 8. In which view, what more honourable, what more reasonable, what more profitable to us, than to imitate his Pattern, to side with the Spirit against the Flesh, with the Rational Part against the Brutal, and to win the Victory over*

* *Plat. de Legib. l. 8.*

† *1 Cor. 9. 25, &c.*

our selves, by *abstaining from fleshly Lusts*? But because for this, as I have said, *we are not sufficient of our selves*; and we cannot otherwise *mortify the Deeds and Tendencys of the Body*, but *through the Spirit of God*; and again this * *Holy Spirit is not promised to be given, but to them that ask it*: therefore,

Lastly, We shall do well to pray with our Church: *O Lord, make clean our Hearts within us; and take not thy Holy Spirit from us!* And, with holy David; *Give to us clean Hearts, O God, and renew a right Spirit within us!* And more particularly let us observe the Gradation of Duty in this respect, prescribed by our † Church at this solemn Season:

(1.) Let us “beseech the Almighty and Everlasting God, that he would create and make in us new and contrite Hearts: that we worthily lamenting our Sins, and acknowledging our Wretchedness, may obtain, through Christ Jesus, perfect Remission and Forgiveness.”

(2.) To this end, let us also beg *the Son of God*, “to give us Grace to use such Abstinence, that our *Flesh* being subdued to the *Spirit*, we may ever obey his godly Motions, in Righteousness and true Holiness, to his Honour and Glory.”

(3.) And withal let us *watch and pray that we enter not into Temptation*; and whenever we do, that we may come off Conquerors, let us yet further *beseech the Almighty*, to assist our Endeavours: “that we, who have no Power of our selves to help our selves, may be defended from all evil Thoughts, which may assault and hurt the Soul.”

(4.) To which purpose let us continue to pray, “that God would please to be our Defence against all our Enemys, and mercifully relieve us by the Comfort of his Grace:”

* Luke 11. 9, 13.

† In the Lent-Colleets, from Ash-Wednesday to Easter.

(5.) “And

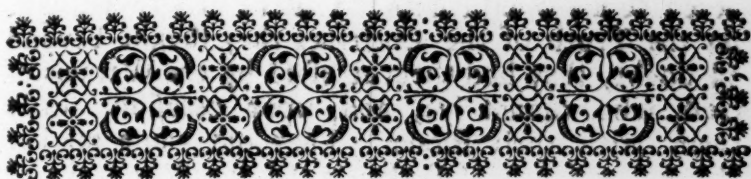
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(5.) " And that by his great Goodness he would
" govern and preserve us evermore, both in Body
" and Soul:"

(6.) And so prepare us, after the *Example* of our
Blessed Saviour, for being " Partakers of his Resur-
" rection, through the same Jesus Christ our Lord :"
To whom with the Father and the Holy Ghost, be
given, as is most due, all Glory, Worship and Obe-
dience, now and evermore. *Amen.*



D I S-



DISCOURSE XII.

*Of Perseverance in Religion, tho
under Tribulation or Persecu-
tion for it.*

A SERMON preach'd at *Christ-Church*
in *Canterbury*, upon *St. Stephen's Day*,
1713.

MAT. XIII. and the latter Part of the
21st Verse.

*For when Tribulation or Persecution ariseth because
of the Word, by and by he is offended.*



THE Gospel being design'd to over-
throw at once the Oeconomy of the
Jews and the Idolatry of the *Gentiles*;
no wonder that, when it at first ap-
pear'd, it met with so great Oppo-
sition from one and t'other, as nothing else but Mi-
racles and Martyrdoms could stem and get the better
of. Accordingly these were eminently visible in
Christ

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Christ himself, and in Multitudes of those who adhered to his Discipleship. That he and they might set the Truth of the Doctrines they taught beyond all doubt, they had them attested by the Witness of God, who cannot lye, and, upon occasion, seal'd them with their Blood. They did those mighty Works, which no less than a Divine Power, in or attending them, was able to effect; and suffered also those great *Tribulations*, which no human Strength by it self could bear. In those early Times of the Gospel, whoever *named the Name of Christ*, or called himself a *Christian*, was thereby sure to become an Object of the Hatred at once of Men and Devils. Thus in fact the Primitive Believers *had Trial of cruel Mockings and Scourgings, yea moreover of Bonds and Imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the Sword; they wander'd about in Sheep-skins and Goat-skins, being destitute, afflicted, tormented; hiding themselves in Desarts and Mountains, in Dens and Caves of the Earth, Heb. 11. 36, 37, &c.*

So, I say, did it happen to the Faithful, in the Infancy of the *Christian Church*; nor in the After-Ages have they been, nor can they yet expect to be entirely free from Trouble and Hardship. Altho *Christianity* has gotten good ground, and the *Kingdoms of the Earth* are now become the *Kingdoms of the Lord and his Christ*; insomuch that many secular Potentates and Rulers, instead of *Tyrants and Persecutors*, are now become *Patrons and Defenders* of the *Christian Faith*: yet such notwithstanding is the Case of *Christianity* even to this day, that *all they, who will live godly in Christ Jesus, shall some way or other suffer Persecution, 2 Tim. 3. 12. and they must, thro much Tribulation, still enter into the Kingdom of God, Acts 14. 22.* As in this Life we are upon Trial, for a *Crown of Glory* in the next, it is reasonable to suppose, that the Providence of God, whether to prove or to confirm our *Faith* and other Vertues, or to set
off

off and recommend his Truth to others by our Pattern of believing and adhering to it, doth sometimes ordain or at least permit us to be *afflicted* or *molested*; and so in effect to suffer *Trouble* and *Persecution* even for our very *Righteousness*.

Thus is it supposed and taken for granted in the Text, that Vexation may and doth sometimes arise *because of the Word*: that is, the *Faith*, which comes by *Hearing*, and the *Obedience* of the *Gospel*, or the Will of God declared in his *good Word*, may sometimes become an Occasion of Trials and Sufferings. And whenever in fact they do so, 'tis at once supposed, that some Persons will be apt to *fall away*; to reject and renounce the *Faith delivered to the Saints* and the *Christian Vocation*, because of the *Troubles* that happen to attend it. This we are given to understand by our Blessed Lord, as instancing in one, *who hears the Word, and anon with Joy receives it: yet hath he not Root in himself, but dures only for a while; for when Tribulation or Persecution ariseth because of the Word, by and by, or thereupon immediately, he is offended.*

Upon which Passage it will be natural for me to enlarge, agreeably to our Saviour's Intent therein, by animating those who *name his Name*, on t'other hand, rather to persevere in their holy Profession and a sutable Practice; to *hold the Faith without wavering*, and stick to the Cause of God and Goodness, notwithstanding what Rubs they meet with in the way, and that Providence permits them sometimes *to be troubled*. To which purpose, let it be premised in general, that the main, if not the only Evils, we can now be exposed to, *because of the Word*, because of a right *Faith* in the *Gospel* of Christ, and a *steddy Following* or *Observance* of the *thing that is good*, is either a Loss of that Praise of wicked Men, which is indeed but a real Dispraise; or a Loss of the Goods of this Life (whether belonging to *Body* or *Estate*) or of Life it self: and yet that still, on t'other hand, there

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there is abundantly enough in *Christianity* to alleviate these Grievances, nay and to make us rather rejoice, than *faint in well-doing*, by reason of them. Of the Truth whereof, I shall now particularly endeavour to convince you, by the following Considerations :

First, That the inward Peace and Satisfaction, arising of course in a good Christian's Mind, must needs allay and sweeten the bitterest Sufferings of this Life.

Secondly, That it may be further depended on, that such *temporal Afflictions* are *providentially* directed to his *spiritual Good*, and this in order to build him up unto a State of Glory and Immortality.

Thirdly, That we have a *sure Word of Promise*, and may be convinced of its Truth by Experience, that God will not and does not permit his true and faithful Servants to be burden'd or troubled, *above that they are able to bear*. Which,

Fourthly, For our present Satisfaction, we may see already exemplified in others before us, who have *endured great Tribulations, because of the Word*; and yet *through him, that loved and strengthened them, have come off more than Conquerors*. And what they *did and suffered*, we also with good reason may: because,

Fifthly and lastly, *The present light Affliction is not to be compared with, or bears no proportion to the Glory, that shall be reveal'd in us hereafter*.

First then, Let it be considered, that the inward Peace and Satisfaction, arising of course in a good Christian's Mind, must needs allay and sweeten the bitterest Sufferings of this Life. And therefore let him but be careful to *keep the Faith*, and exert his best Endeavours to *fight the good Fight* and do his Duty; and thereupon he need not doubt of the consequence, that all will be safe and so easy within, as to make
all

all without him at least supportable. For *who* or what will harm him really, while he is a Follower of that which is good? And so he hath his Happiness within him, shut up and secured from outward Violence? This is what mere Heathens had a glimpse of, and were prompted to by the Light of Nature; saying with a * Poet of theirs,

—*Semita certè*
Tranquilla per Virtutem patet unica Vita.

That the surest, nay the only way to real Tranquillity and Peace of Mind, the Sum of Happiness on this side Heaven, is by leading a virtuous Life. And † one much wiser than any of them has told us, by Revelation from above, and his own latter Experience, that a good Man, one, he means, who has feared God, and kept his Commandments, shall be satisfied from himself, shall have enough within him to entertain and support himself, whatever his outward Condition be: and that his Spirit will sustain his Infirmary, can, by the Aids of Reason and Religion, alleviate the Weight of foreign Disasters. So that all will be calm and quiet at home, or in his own Breast; and such an inexpressible Joy will spring up to him, from the inward Testimony of a good Conscience, as the same || wise Preacher justly terms a continual Feast; and that because it ever supplies the rational Soul with spiritual unmingled Pleasures, and therein gives it a Foretaste of that Fulness of Joy, which is in God's Presence for evermore.

But of this the pious Christian is yet more particularly assured, than either Jews or Gentiles were: as walking in a much better Light, and having also greater Helps and surer Hopes. Indeed Christ Jesus hath foretold to his Disciples and other Followers:

* Juvenal. Sat. 10. sub finem.

† Prov. 14. 14. & 18. 14. || Prov. 15. 15.

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In the World ye shall have Tribulation; but withal he adds, Be of good cheer, I have overcome the World. And therefore tho you must look for Troubles, as a Consequence of your holy Profession; yet be not concern'd or dejected at that, for I have undergone and overcome the worst of Evils that this World could bring upon me; whereupon as I am now able, so likewise I am willing to assist and strengthen you against the same. Of this he had assured them in the foregoing words, and thence subjoin'd; *These things I have spoken unto you, that in me ye might have Peace,* John 16. ult. For which end also he sent the *Holy Ghost, to comfort and abide with them for ever:* and hence have all good Christians *Righteousness, Peace and Joy in the Holy Ghost, and this Joy no Man taketh from them,* John 14. 16. Rom. 14. 17. John 16. 22. As under which Circumstance, what Evil can befall them in this World, against which they have not abundant Consolation? While God himself, *the Author of Peace, dwells in their Hearts by Faith.* How unreasonable then would it be for Christians, who cannot miss, but through their own fault, of this Security, to desert and fall off from our Blessed Saviour, because of some Troubles inflicted for his sake: which yet they are at once prepared to bear with ease; and do know, that they will be soon over! For, says the Apostle, *the present light Affliction is but for a moment, in comparison; nay and afterwards it yields the peaceable Fruit of Righteousness unto them who are exercised thereby:* when they may comfortably say within themselves, *Our Rejoicing is this, the Testimony of our Conscience, that in Simplicity and godly Sincerity, not with fleshly Wisdom, but by the Grace of God, we have had our Conversation in the World,* 2 Cor. 4. 17. Heb. 12. 11. 2 Cor. 1. 12.

“ Indeed a Mariner, saith St. Basil, cannot command a Calm, when he pleases: but with us
 “ the Case is far otherwise; and we may make
 “ our Life sedate and quiet, if we do but compress
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“ our Passions or the inward Tumults rising from
 “ them, and thereby set our Mind above whatever
 “ is without us. For neither will Loss of Estate,
 “ Distempers of Body, nor any other Casualty in-
 “ cident to Life, hurt a Man, who is thus given to
 “ Piety and Vertue ; his Soul being brought to such
 “ a pass, as that now he walks with God, and spends
 “ his Thoughts upon things future and above, he
 “ thereupon cheerfully and easily surmounts those
 “ Waves, which do arise and swell here below *.”

Standing on this ground, the faithful Christian is like Mount Zion, which cannot be moved ; he sees beyond the Clouds, beyond all the Changes and seeming Chances of this mortal Life, and defies all the Frowns of this troublesome World ; and that especially as having also strengthen'd himself in the Victory, the Sacrifice and Power of Christ Jesus. His Happiness being placed on God and in his own Mind, cannot be judg'd of by outward Appearance ; nay so far from it, that oftentimes the more he is struck at from without, the easier and better pleas'd he is within ; so that he does in fact experience, what a † Heathen had this Sentiment of: *Res severa est verum Gaudium. Unde sit, interrogas ? Dicam, ex bonâ Conscientiâ, ex honestis Consiliis, ex rectis Actionibus* : True Joy or solid Comfort is a serious thing, and it arises from a good Conscience, from honest Designs and upright Actions.

What Delight so intense, so serene, so secure, as while the Soul congratulates to her self the right

* Το ὄντι γὰρ κυβερνήτῃ ἢ ὅτι ἐφείτῃται γαλήνην ποιεῖν, ὅτε βυλεῖται ἡμῖν ὃ ἀκώμωνα ἑαυτοῖς χαρίζῃν τὴν βίον καὶ πάντῃ ῥάδιον, εἰάν τις ἐνδοθεν ἐκ τοῦ πατρὸς ἐπανιστασθῇς ἡμῖν δορυβας καταστῆσθωμεν καὶ τοῦ ἔξωθεν περισπῶντων ὑψηλοῦσαν τιμὴν γνώμην καταστήσῃμεθα. Καὶ γὰρ ὅτε ζημία, ὅτε ἀρρώστια, ὅτε αἱ λοιπαὶ δυσχερεῖαι τὰ βίῃ ἀφονῇαι τῶ σπευδαῖς· ἕως ἀν' ἔχῃ τιμὴν διάνοιαν τῷ θεῷ συμπερι-
 ομήνῃ καὶ τὸ μᾶλλον ἀποσκοπεῖσαν καὶ τὴν χαμόθεν ἐννεμερώσῃς ζάλῃς κέφως καὶ εὐσταλῶς ἀντιλαμβάνουσαν. S. Basil. in Epist. 166. Oper. Par. Tom. 3. p. 186.

† Seneca.

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Use of her Facultys, in having done, what she knows is agreeable to her Duty and her Interest ! And how does this Conscience of well-doing advance the Mind to an holy Confidence, touching the Divine Favour and Good-will towards us : while our *Hearts* do not condemn, but applaud us ! *Who* then or *what* shall be able, in this case, to separate us from the Love of Christ ; to make us offended or to fall away from him ? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword ? Nay rather, even when we walk through the dark Valley and Shadow of Death, may we not take up the cheerful Language of David, and say, *We will fear no Evil, for thou, O Lord, art with us, thy Rod and thy Staff comfort us ?* When, according to the Terms of the Gospel, we can moreover with St. Paul's Assurance add : *We have fought the good Fight, we have finished our Course, we have kept the Faith ; henceforth there is laid up for us a Crown of Righteousness !*

So that surely a good Christian, saith * St. Chrysostom, tho wanting Bread, yet will enjoy a greater Tranquillity and Peace of Mind, than others, who have an Affluence of all the good things this World can afford. If Innocence and Vertue could so animate the Hearts of mere *Heathens*, as to make good this Saying :

† *Si fractus illabatur Orbis,
Impavidum ferient Ruina :*

i. e. *The Peace of every good Man is more stable than the World ; which if it should fall, and the Frame of Nature perish, yet he will be unshaken even under its Ruins : how much more may Grace and a good Conscience encourage Christians to say and stand to it, Therefore will we not fear, tho the Earth be moved, and*

* "Ουτος ὁ καὶ ἀναγκείας ἀπορῇ τερψῆς, ὅς παύσει ἀπολαύων τερψῆς εὐδαιμόνευε ἔσται. S. Chrysost. Oper. Par. Tom. 3. p. 184.

† Horat. Lib. 3. Od. 3.

the Hills carried into the midst of the Sea; tho the Waters thereof rage and swell, and the Mountains shake at the Tempest of the same? Surely they have wherewith to buoy up their Spirits in all Conditions of Life and in Death: as having now a Foretaste of the Heavenly Bliss from their present Peace on Earth; which is also a sensible Earnest or Pledge to them in hand, that as Tribulation and Anguish shall hereafter be upon every Soul of Man that doth Evil, so to him that doth Good, shall be Glory, Honour, and Peace; Peace, that passeth all Understanding; Joy, that is unspeakable and full of Glory, Rom. 2. 9, 10. Gal. 5. 9. But of this more anon: and now in order to it, let us consider,

Secondly, That the Temporary Sufferings or Disasters, whatever they be, that happen to good Men, even for their Goodness, or because of their bearing and keeping the Word, are directed by God to their spiritual Good, as contributing to build them up to a State of Glory and Immortality: so that, according to our Saviour, still blessed are they, Luke 11. 28. and therefore can't this be a just Ground of their falling from or fainting in well-doing. In this view is it, that whom the Lord loves, he chastens; and scourges every Son, whom he receives; and therefore should we not forget this Word of Exhortation, in which he speaks unto us, as unto Children: My Son, despise not thou the Chastening of the Lord, nor faint when thou art rebuked of him. That is, first do not thou make light of or disregard the Calamitys thou sufferest, as if not wisely order'd for some beneficial End, but at random fallen upon thee by Chance or Fortune: but look thou on them as the Dispensations of that over-ruling Providence, which makes all things work, at least for thy spiritual future Good, and never chastizes thee, but for thy advantage. And therefore next, as thou mayst not despise the Chastening of the Lord; so neither mayst thou faint or despond, when thou art rebuked

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rebuked of him: but considering whence Crosses and Calamitys proceed, namely, from God; and whither they tend, namely, to thy Good; thou must always receive 'em with humble Submission, and let 'em sit easy on thy Mind.

To this purpose St. Paul tells us, that when we are judged, we are chastened of the Lord, that we may not be condemned with the World, 1 Cor. 11. 32. and that because, as Solomon says, the Rod and Reproof give Wisdom, Prov. 29. 15. And accordingly David declared from his own Experience: *It is good for me that I have been afflicted, that I might learn thy Statutes*, Psal. 119. 71. As the best of Men are Sinners, and still liable to Sin; Affliction serves at once as a Remedy and a Preventive in both Cases. When surrounded with Evils and Disasters, we are, saith * St. Chrysostom, put in mind of our past Sins and Failures. This therefore is the time for us, daily and hourly to judg and condemn our selves, and to endeavour, what we can, to make our peace with God. And again yet more to the Purpose of my Text, *If when we live and act uprightly, yet we are evilly intreated for it, this is to us an Argument and Token of our Reward in Heaven.* So that whether we lead a good or ill Life, if Trouble follow thereupon, it is either way useful and profitable to us, and that even here on Earth: since no Man is already so good, but that still he may be made better. Well therefore did the wise Preacher say, *Sorrow is better than Laughter; for by the Sadness of the Countenance the Heart is made better*, Eccles. 7. 3. To which purpose even

* Ἐν δεινοῖς γὰρ ἐξελαζόμενοι καὶ πειρασίστοι, μνημονόομεν ὅτι ἡμεῖς ἄμαρτημάτων, &c. — Καθ' ἑκάστην ὥραν τε καὶ ἡμέραν ἀνακινῶμεν παρ' ἑαυτοῖς τὸ δικαστήριον τούτο, καὶ τὰς ψυχὰς καθ' ἑαυτῶν φέρομεν καὶ πειρώμεθα παντὶ τρόπῳ ἀπολογεῖσθαι τῷ Θεῷ — Στεφάνων λαμβάνομεν ὑπόθεσιν, ἂν ἐν καλορθώμασι ζῶντες πάρομεν κακῶς· ὥστε καὶ ἐν δικαιοσύνῃ, καὶ ἐν ἀμαρτίαις ζῶμεν, χρησίμους ἡμῖν ἡ κόλασις, &c. S. Chrysost. in Concion. 4. de Lazaro, & in Serm. 60. Oper. Par. Tom. 5. p. 92; 798.

Seneca * tells us, That *Adversity* is an *Occasion of Vertue*; that *God* hardens, tries, and troubles those, whom he approves and loves; and takes the same course with good Men, as Masters do with their Scholars: who use to require most Pains from those, of whom they have most Hope. The Intent of all which we Christians do more plainly see: that *God* chasteneth us for the present, that we might be Partakers of his Holiness. Now no Chastening for the present is joyous, but grievous: nevertheless afterwards it yieldeth the peaceable Fruit of Righteousness unto them, which are exercised thereby, Heb. 12. 10, 11.

Accordingly 'tis not only reasonable, but expedient for us, that we should meet with some Troubles here, for the better Exercise of *Vertue* and *Faith*. Had there been no Monsters to subdue, there could have been no *Hercules*; and were there no Trials, no Temptations to assault us, *Vertue* would † grow languid, and that excellent Grace of *Faith* would want due Objects and Occasions to employ it self upon. Were it not for Swords, Gibbets, wild Beasts, and all the Inventions of persecuting Malice, providentially permitted; where had been those Victories of *Faith*, recorded in the 11th of the Epistle to the *Hebrews*; those Miracles of *Patience*, *Courage*, *Resignation*, nay and of *Complacency* too even under the most cruel Torments? For the like reason still in some proportion, this World must be consider'd as a Stage, erected for the purpose of the more difficult part of *Vertue* to act upon; and where we are to

* Calamitas Virtutis Occasio est. Hos itaque Deus, quos probat, quos amat, indurat, recognoscit, exercet. Hanc itaque Rationem Dii sequuntur in bonis Viris, quam in Discipulis suis Præceptores: qui plus Laboris ab his exigunt, in quibus certior Spes est. *Senec. de Providentiâ, cap. 4.*

† Marcet sine Adversario Virtus. Tunc apparet quanta sit, quantum valeat, polleatque, cum quid possit, Patientia ostendit. *Seneca ibid. cap. 2.*

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live by Faith, not by Sight : by that Faith, which is the Substance of things hoped for, and the Evidence of things not seen ; a firm Belief in the Goodness, Power, Wisdom and the Promises of God (as it is written, *the Just shall live by his Faith*) even when all things are dark and cloudy round about us, *Heb. 11. 1. Hab. 2. 4. Rom. 1. 17.* And if we endure Chastening, God dealeth with us as with Sons : for what Son is he, whom the Father chasteneth not ? But if we be without Chastisement, whereof all are Partakers, then are we Bastards, and not Sons, *Heb. 12. 7, 8.*

Wherefore during this Trial, let good Christians be content to bear their Burdens, taking this *World* as a State of Trial and Improvement, in order to another ; and considering withal, that the Genius, the Interests and Aims thereof are altogether opposite to those of *Christianity*. For no wonder then, if many times the better and worthier Men are, the more despitefully and roughly they are handled ; agreeably to the Account given of it by our Saviour : *If, says he, ye were of the World, the World would love his own : But because ye are not of the World, and I have chosen you out of the World, therefore the World hateth you, John 15. 19.* However now, as we promised at our Baptism, it is our Province to maintain the *War*, to do what we can to repulse the Enemy and gain the Field, and so at length in spite of all Opposition from it, to attain unto *Perfection*. For let us not vainly fancy, that we have already attained, or are already perfect : but we must diligently follow after. if by any means we may apprehend that, for the which also we are apprehended by Jesus Christ. Till then we should consider, that we have not yet pass'd the *strait Gate of Life*, nor travers'd the rugged Ways of *Sion* ; that still the *Crown of Glory* is to be fought for, and the *Prize of the high Calling of God* to be run for ; that still our *Salvation* is to be work'd out, and this with *Fear and Trembling* ; and that still we are to struggle with various Temptations, which
falling

falling in with the *Deceitfulness of our Hearts*, may endanger a Conquest of us, may be apt to surprize us into Sin, and then by degrees to cancel the Bonds of all our former Vertue. And while we are thus acting our part, and going through our Probation for *Heaven*, it is natural to suppose, that we must of course meet with some Troubles here on *Earth*: but then consider too, that this is in order to approve our Constancy and other Vertues, and make 'em the more *rewardable* at the Day of Judgment. For thus undoubtedly all those, who patiently go on in *well-doing*, and resignedly swallow those bitter *Cups*, which the Hand of the Lord here *mingles* for them, will shine in *Heaven* with eminent Rays of Glory, and be dignified with Crowns, that will distinguish their Deserts. In the mean time, they *have access by Faith into the Grace wherein they stand*, and have great reason to rejoice, in hope of the Glory of God; and not only so, but they glory in Tribulations also, as knowing, that Tribulation worketh Patience; and Patience, Experience; and Experience, Hope; and Hope maketh not ashamed: because the Love of God is shed abroad in their Hearts, by the Holy Ghost, which is given unto them, Rom. 8. 25, &c. that is, their Hope, as being well-grounded, cannot deceive them, nor consequently give occasion to be ashamed or to repent of it; nor this again, because withal a due Sense of the Love of God is imparted to them, in that he has evidenced the Truth of those things, which they believe, by the Testimony of his Holy Spirit, sent and given for this very purpose to Believers, as the Earnest of their future Inheritance, and the Truth of their Faith in Jesus Christ, Eph. 1. 13. & 4. 30. Gal. 3. 14.

On which accounts, this also of the Apostle will be verified, that *all things*, that is, as he there most particularly means, all the Tribulations and Persecutions, that do or can happen to Men in this World, *work together for Good, to them that love God*, Rom. 8. 28. that is, they tend immediately to make them

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holy, and thence hereafter happy: as in the Day of such Adversity, Men are the more disposed to consider and to pray; to consider the Sovereignty, Wisdom, and Goodness of God, their own Insufficiency, the Vanity of this World, and their great Concerns in another Life, more seriously and closely than they did before; and to pray unto God, their only Refuge, with more Fervency and Faith, than while they were diverted, and their Minds taken off from that, by a continued Flow of Prosperity. Herein do we follow the express Order as well as the Design of God, who says: *Call upon me in the time of Trouble; and I will hear thee, and thou shalt praise me.* And accordingly David tells us, *The Righteous cry, and the Lord heareth him, and delivereth him out of all his Trouble; and tho many are the Troubles of the Righteous, yet the Lord delivereth him out of all.* And that is what even * *Epicterus* has taught us by the Light of Nature: This, says he, is the great Conflict or Contention, a Divine Enterprize; and it is for Liberty and a Kingdom, for Happiness and Tranquillity. Now remember the supreme God, call upon him as thy Helper and present Deliverer, as the ignorant Heathen Mariners do, upon *Castor and Pollux* in a Storm.

And again, as we expect to have our Prayers answered, now have we the fittest Opportunity for exercising our Trust in God, our Dependance on his Providence, and our Resignation to his Will; for giving proof of our Contentment, Patience, Humility and Sincerity in our Duty, as in the sight of God and for his sake; and in a word, for displaying all those other good Qualitys and Dispositions of Mind, that may contribute to raise us up to the *Statue of perfect Men in Christ Jesus*, and fit us to enter

* Μέγας ὁ ἀγὼν ἐστίν, θάτον τὸ ἔργον, κατὰ βασιλείαν, κατὰ ἐλευθερίαν, κατὰ εὐερίαν, κατὰ ἀταραξίαν· τὰς θεῶν μέμνησθαι ἐκείνων δὴ καλῶς βουδόντων καὶ ὀρῶντων, ὡς τὴν Δισκόρυς ἐν χειμῶνι οἱ πλείονες.
Arriani i. vet. lib. 2. cap. 18.

into our Master's Joy. Than which glorious End of their Sufferings, what stronger Motive can there be, for animating the Soldiers of Christ, to go on fighting under his Banner, and, maugre all Resistance, to stick firm to his Interest and never be offended: but rather, by a patient Continuance in Well-doing, to seek for Glory, and Honour, and Immortality? To the which,

Thirdly, We have this further Encouragement from a sure Word of Promise: that God does not and will not permit us to be burden'd or troubled above what we are able to bear; or, I mean, however unable we may be of our selves, yet we shall be enabled to do and suffer all things, through him that strengthens us; because greater, far greater, is he that is in us, than he that is in the World. And his Grace will ever be sufficient for us, after our having first put forth our own utmost Efforts, and thereby given Demonstration, that our Spirit is ready and willing, altho our Flesh be weak. For which cause surely we faint not: but rather take pleasure in Infirmitys, in Reproaches, in Necessitys, in Persecutions, in Distresses for Christ's sake; because when we are weak, as of our selves, then are we strong through God; whose Strength is made perfect, or more illustriously shewn, in our Weakness, 2 Cor. 4. 1. & 12. 9, 10.

Indeed, as I told you before from Solomon, the very Spirit of a good Man may sustain his Infirmity; the natural Strength and Vigour of his own rational Facultys, may be sufficient to bear him up under common Calamitys; and whenever he is visited with greater, the Grace of God will come in to his Assistance: and while Omnipotence is for him, who or what can be against and conquer him? Wherefore be you assured, that the Almighty Father is also most merciful, and not so hard a Master over us, as to exact that Duty from us, which he gives us not Power (either natural or supernatural) to perform:
nor

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nor will he permit us to *suffer*, what he does not one way or other enable us to *bear*. For he is *faithful that hath promised*; and therefore will with the *Temptation make a way so far to escape*, as that we may be able to *bear it*, 1 Cor. 10. 13. When we may gratefully say with *David*, *In the midst of the Sorrows, which we had in our Hearts, thy Comforts, O Lord, have refreshed our Souls*. And therefore tho *Trouble and Heaviness* have taken hold upon us, yet we are so far from being *offended or apostatized* from our holy Profession, that still our *Faith* stands unshaken as a Rock, nay and our *Delight is in thy Commandments*! But,

Fourthly, Yet further, to animate us in our *Spiritual Progress and Perseverance to the End*, let us cast back an eye upon the *Combatants* before us, and see what they have done and suffer'd, and what by consequence we may; of which there are many signal Examples: of such, I mean, as have endured great *Tribulations and Persecutions, because of the Word, or in a righteous Cause*; and yet have not been *offended, or shamefully deserted it*, but through him that *loved and strengthened them, have come off more than Conquerors*. Of this I might produce a whole *Cloud of Witnesses* out of the 11th to the *Hebrews*, and other antient Records of the Church: from the which it may be infer'd, that Christianity took root by the *Troubles of its Votarys*, and grew up to *Maturity by the Blood of its Martyrs*. *Tribulation and Persecution* were look'd on for some Centurys as almost necessary Appendages to the *Christian Faith*: and even at this day, the *Righteous*, for some wise Ends of Providence, have never been wholly exempted from them; although, as I have intimated, *Kings* be now *Nursing Fathers*, and *Queens Nursing Mothers* of the Church.

Christ himself, who, by his *Human Nature*, was one of *like Passions and Infirmitys with us*, was first set forth to his Followers, as a *Pattern of Sufferings*.
So

So abundant, we know, was his *Grace* and *Benignity*, that *tho he was rich, yet for our sakes he became poor*, and, as such, was liable to the Consequences of a mean and low Condition, *that we through his Poverty might be rich*, 2 Cor. 8. 9. His Entrance, as about this time, into this wretched World, seem'd to portend, what the Sequel of his Life made out: that he was to be, as the Prophet also had foretold, *a Man of Sorrows, and acquainted with Grief*. No sooner almost was he born, and his Nativity known, but *Herod's Persecution* rose, and made it necessary for him to quit his native Country. And all the After-Stages of his Life, which the Tyrant would have ended when it was but just begun, were so many Scenes of Labour and Trouble: till at length he was *persecuted* unto Death, a most ignominious Death upon the Cross, to which he readily and freely submitted, saying, his *Kingdom was not of this World*: that thereby he might purchase for us *Life and Immortality*. * *Thus Christ himself was crucified, when yet Barrabbas a Robber was released: nay a Murderer, saith St. Chrysostom, had the preference to Indemnity before our Blessed Saviour*. And if the Enemies of Goodness thus treated the *Master of the House* and called him *Beelzebub*, how could they of the Household expect better Usage; they, whom he professedly sent forth, *as Sheep into the midst of Wolves*; and of whom he had foretold, that their Adversaries would put them out of the Synagogues; yea and that the time would come, that *whosoever killed them, would think that he did God service*? John 16. 2.

Accordingly no wonder, that *St. Stephen* was not long behind his Master: but soon went in those bloody Tracks, which *Jesus* had just trod. The most cruel Tortures could not shake his Constancy, nor at all sap the Foundation of his Faith: but

* Ὁ Χριστὸς ἐσταυρώθη, καὶ βασιλεὺς ὁ ἀληθὴς ἐξήλθεν ἀπελευθερώσας τοὺς Σωτήρας ὁ ἀνδραγαθὸν. S. Chrys. Tom. 6. Oper. Par. p. 713.
amidst

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amidst Vollys of *Stones* and *Reproaches*, he remain'd stedfast, and carried that Principle of Piety and Charity to his *Death*, which he had profess'd and practis'd in his *Life*: he calling then upon God, and saying, *Lord Jesus, receive my Spirit!* *Lord, lay not this Sin to their charge!* Acts 7. 60.

The Time would fail me, if I should stand to relate the Historys of other antient *Persecutions*; and therefore only in general I add, that such was the *Tribulation*, and such also the *Patience* of vast Numbers of other Believers. How have they spoil'd the Jest, and eluded the Malice of * Tyrants, by still keeping a peaceful Temper under all the Torments, which they could inflict! How did their Patience not only exceed, but even overcome the utmost Fury of their Enemys, and so at once triumph both over them and *Death*! They led a *Life hid with Christ in God*, and, while on *Earth*, were taken up with a *Theory* of Heaven. Whereupon their Souls gather'd Vigour even from the Violence of Pains, inflicted on their Bodys, and from the *overwhelming* of an *horrible Dread*: considering, that their Tribulations, their fiery Trials would purify their Spirits, and confirm their Vertues, and that their Vertues would enlarge their Happiness. Hence was there an im-

* To this purpose, St. Chrysostom tells us, that among many others of his Time, a tender single Virgin, whose Body was softer than any Wax, went in to the Place of Execution; and then fasten'd to the Rack, or Instrument of Torture, her Sides torn, her Trunk pierc'd through, and being all in Gore: yet she, rather like a Bride than one in Torment, seem'd as easy, as if sitting on the Nuptial Bed, and for the Kingdom of Heaven's sake she readily bore whatever was inflicted on her, perceiving her Crown in her very Combat. Ἐννόσων ἡλίαν ἢ ἰδεῖν τύραννον, μετὰ σεβαστέων καὶ ξιφῶν ἡκουσίων καὶ ὅπλων τοσούτων ἀπὸ μιᾶς κόρης νικώμενον. Think, says he, what a Spectacle it was to behold a Tyrant with his Companys of Soldiers, with pointed Swords, and all kinds of Armour, yet conquer'd by one little Damsel! &c. S. Chrysost. in Sermon. 14. in Rom. 5. 3. Tom. 5. Par. p. 207, 208.

movable

movable Calmness in their Breasts, and a Heavenly Light sprung up in their Minds: while by *Faith* they already beheld their Judge and Saviour crowning their Temples with Wreaths of Glory, encircling their Heads with the Rays of his Divinity, and suggesting to them, by his Spirit, these triumphal Exclamations: *O Death, where is thy Sting! O Grave, where is thy Victory!* Thus when the Blessed Saint of this Day was upon his Trial, insulted grievously by the Enemies of the Cross, and at the brink of Condemnation to a cruel Death; in him was verified our Saviour's Promise: *I will give you a Mouth and Wisdom, which all your Adversarys shall not be able to gainsay nor resist*, Luke 21. 15. And then all that sat in the Council, looking stedfastly on him, saw his Face, as it had been the Face of an Angel, Acts 6. 15. The Gladness, saith * St. Chrysostom, appearing in his Countenance, at the thoughts of suffering Martyrdom, made the young Man appear to shine, as encompass'd with Angelical Graces.

The like to this was often remarkable in the primitive Times of Christianity, and gave great Evidence to the Truth of it: when it was with amazement seen by the Enemies of the Cross, that the utmost Tribulation and Persecution did not occasion its Profelytes to be offended; but on the contrary, their very Lives were not dear to them, if so be, that by their Deaths they had an Opportunity given of bearing witness to it. Thus in a great measure was the Authority of the Gospel first propagated and establish'd in the Jewish and Gentile Worlds: like as the Purity of it also has been maintained, even in the Christian World; I mean, by later Instances of such, as have resisted likewise unto Blood: as not being at all offended, or any way disposed to fall away from it,

* Ἡ δὲ αὐτοῦ τὸ μαρτυρεῖν καὶ ἀντιμετώπιον τὸ ὄψιν, ἀγλαῖα καὶ τὸ νεανίᾳ φέρειν καὶ χαρίσας. S. Chrysost. Serm. in S. Stephan. Oper. Par. Tom. 6. p. 335.

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in this respect. To see this, we need not roam into foreign Parts (where too much of this is to be seen even at this very day) since Multitudes (alas!) have suffer'd Death, and the most cruel Tortures at home, within less distance than 170 Years, by the hands of their own *Fellow-Christians*: and that because they firmly adhered to the *pure Word* of God and his Christ, and would not receive mere *Human Inventions* or *Traditions*, as Articles of *Faith* and *Practice*.

As, for example: That the *Bishop* of one *National Church*, to wit, the *Roman*, is far above all others of that Character; nay and all other Authority and Power, whether *Temporal* or *Spiritual*, as being the *Supreme Head* of the whole *Christian World*, here militant on Earth; and that withal he is *Infallible*, as God, and cannot err: That not * *God only*, as we learn from both *Testaments*, is to be served and worshipped; but likewise *Saints* and *Angels*, nay and the very Images too of one and t'other: That there is not, as † *St. Paul* affirms, one only *Mediator between God and Men*, the *Man Christ Jesus*; but a great Variety of them, nay and some *Canonized* and apply'd to as such, who yet there is just ground to think, will have their everlasting *Portion with Hypocrites and Unbelievers*: That *Catholicks* are so far from being, as our || *Saviour* tells us, *unprofitable Servants*, even after their having done those things, which were commanded them; that they by their own Works can merit *Heaven*, and this not only for themselves, but others too: That though ||| *St. Paul* be exprefs and full in declaring against Performance of Divine Service, in a *Tongue not understood* by the People; yet nevertheless the *Mass*, the *Hymns* and *Prayers*, must be said by the Priest in *Latin*, a Language confessedly

* Deut. 6. 13. & 10. 20. 1 Sam. 7. 3. Mat. 4. 10. Rev. 22. 8, 9.

† 1 Tim. 2. 5. Heb. 8. 6. & 9. 15.

|| Luke 17. 10.

||| 1 Cor. the whole 14th Chapter.

unknown to the Vulgar, and whoever contradicts it, is *accursed*: That tho our * Saviour in his Institution of the holy *Eucharist* not only distributed the *Bread*, but likewise said of the *Cup* to the Persons present, *Drink ye all of this*; yet *this* however, for some new Reasons, is to be with-held from the *Laity*, and they must be content with *Half-Communion*: That tho we have the † Word of God for it, that the *Scriptures* contain the *Way to eternal Life*, are able to make us *wise unto Salvation*, and *sufficient to render us perfect*, *thorowly furnish'd unto all good Works*; yet *Tradition*, or the *teaching for Doctrines the Commandments of Men*, contrary again to *Mark 7. 7, &c.* is to be followed as a *Rule of Faith and Practice*; and so in effect the *Bible*, or the true *Word of God*, is to be given up for the Words of Men, and made of less Authority, than mere *Fables and Legends*: That tho || Christ Jesus in Person, and before his Death, gave to his Followers *Bread and Wine* as *Symbols* of his *Body*, that was to be broken, and of his *Blood*, that was to be pour'd out; and tho just after he himself paraphras'd the latter by the *Fruit of the Vine*, as *St. Paul* still called the former, *Bread*, even after the *Consecration*; yet these were then converted into his very *Body and Blood*, and accordingly the *Substance* of these must have been *ate and drank* of, even while he was yet alive: and tho the ** Scripture tells us, that *Jesus Christ*, ever since his *Ascension*, has not been, and will not be any where *corporally present*, but in *Heaven* only, until his second Coming to Judgment; yet all *Catholicks* throughout the World have ever since had his very and entire *Body and Blood*, whensoever and wheresoever they celebrated the *Eucharist*:

* Mat. 26. 27. Mark 14. 23.

† 2 Tim. 3. 15, 16, 17, &c.

|| Mat. 26. 26, &c. Mark 14. 22, &c. & 25. Luke 22. 19, &c.
1 Cor. 11. 23, 24, 25, 26, &c.

** Acts 3. 21. Heb. 10. 12.

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That accordingly, although the * Author to the *Hebrews* tells us, that *Christ once offered one perfect and sufficient Sacrifice for the Sins of all*; yet the same is continually repeated by the Priest: that is, in † contradiction to the same inspired Author, there is a *sacrificing of Christ, without a Suffering and a Propitiation, and Remission of Sin, without a shedding of Blood*. That moreover tho the || Scripture bids us *be subject to the Higher Powers, as having been ordain'd by God, and to every Ordinance of Man for the Lord's sake, &c.* yet *Catholicks both may and ought to rise against, depose, poison, stab, murder a King or Governour, who does not please the Pope or themselves; and to serve a turn, not only Kings, but whole Kingdoms may be destroy'd and blown up all at once, under colour that it does God service, nay and for which they, who do it, shall merit Heaven*: That tho ||| St. Paul says, *Marriage is honourable in all, and the Bed undefiled, but Whoremongers and Adulterers God will judg*; yet Priests are bound to live unmarried, while their *Fornication* is connived at.

Great Multitudes, I say, in this our own Nation have been *troubled and persecuted*, for not assenting and consenting to those and the like unscriptural Principles and Practices of the corrupted Church of *Rome*; and amidst their Sufferings in so righteous a Cause, were not at all *offended*: but rather chose to lay down their Lives, than make the *Word of God of none effect*, or any way flinch from it. But God be prais'd for it, those Days are over! And the Case is not now so put to us, nor, we hope, ever will or can be, so long as our Gracious Queen continues *Defender of our Faith*; and *Alter Aureus*, a Prince from the Illustrious House of *Brunswick-Lunenburg* is to

* Heb. 7. 27. & 9. 12, 28. & 10. 12, &c.

† Heb. 9. 22, 26. & 10. 18, &c.

|| Rom. 13. 1, &c. I Pet. 2. 13, &c.

||| Heb. 13. 4.

succeed

succeed her. Or however, my Brethren, *seeing we are compassed about with so great a Cloud of Witnesses, let us never be wearied or faint in our Minds; tho Tribulation or Persecution should in the aforesaid or any other respects arise, because of the Word: but let us still hold the Profession of our Faith without wavering, keeping a good Conscience; and let us stand fast in one Spirit, with one Mind, striving together for the Faith of the Gospel.*

An ingenious * Writer has well observ'd concerning *Persecutions* in the Christian Church; "That some of them have been violent, as under the Roman Emperors, &c. some fraudulent by Hereticks, as Arius, Nestorius, &c. and some of a mix'd nature, consisting both of *Fraud* and *Violence*, when both *Temporal* and *Spiritual* Power did combine together (as now in the *Papal See*) against the Lord and his Christ." From the first of these *Persecutions* (blessed be God) this our Land, as I just now signified, is wholly free: but the second, it must be own'd, so far prevails in it, as to endanger (if not seasonably stopt) an Introduction of the third; or that the *Popish Frauds* now practis'd here, may, in time, be back'd and join'd with *Violence*. The mean while, virulent *Pens*, virulent *Tongues*, which have been set on fire of *Hell*, do shoot out their *Arrows*, even bitter *Words*; and these are the *Arms* taken up against all, who write or plead for the *Reformation*: which is a sort of *Persecution*, in some sense so much worse than that by *Violence*, as a good Name is better than *Life*, and rather to be chosen than great *Riches*. But to such Sufferers because of the *Word*, or in defence of pure *Religion*, this Counsel of St. Cyril to each good Christian in like case, is a *propos*: Thou takest *Arms* against adverse Powers, against Hereticks, &c. thou hast many *Enemys*, and look to be shot with many a *Dart*: but the *Sword* of the Spirit and

* Mr. Norris in Discourse on Mat. 5. 10, 11, 12. p. 194. Ed. 4.

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the other Armour of God is ready for thee; and it be-
hoves thee now to stretch out thy Right Hand with a ready
Heart and good Will, that so thou mayst fight and finish
the Lord's Battle, mayst conquer his and thine Enemys,
and not be conquer'd by any of them *. Accordingly,
if in such like Trials, if, when the Rain descends, the
Floods come, the Winds blow and beat upon us, we stand
unshaken: then shall we give proof, that our Faith is
founded upon a Rock, upon a sure Word of Prophecy,
upon solid Reason, deep Consideration, and an in-
vincible Wisdom in spiritual Concerns.

Going on which bottom, let us be sure to lay aside
every Weight and the Sin that doth so easily beset us,
looking unto Jesus the Author and Finisher of our Faith;
who for the Joy that was set before him, endured the
Cross, despising the Shame, and is set down at the Right
Hand of the Throne of God. Let us not be slothful,
but Followers of them, who through Faith and Patience
inherit the Promises; and as we look for their Reward,
let us, like them, persevere unto the End: because a
Prize, a Triumph, and a Crown, the Emblems of our
future Happiness, are due to those alone, who fight
out to the last, and so obtain a perfect Conquest.
Which minds me now to speak more expressly of
what was hinted before of course under the former
Heads, viz. the

Fifth and last Consideration, which I propos'd to
mention: That the present light Affliction is not to be
compared with, or bears no proportion to, the Glory
that shall be reveal'd in us hereafter. Were it not for
this, it might indeed still seem very hard, that good

* Ὅπλα γὰρ λαμβάνεις καὶ ἀνικητῆρας ἐνεργείας, ὅπλα λαμβάνεις
καὶ αἰρέσεων, &c. πολλὰς ἐχθρὰς ἔχεις, πολλὰ βέλη λαμβάνει.
Πρὸς πολλὰς γὰρ ἀκούσεις, &c. καὶ τὰ μὲν ὅπλα ἐπιμα καὶ τὸ ξίφος
ἐτοιμώτατον τῷ πνεύματι. Δεῖ δὲ δεξιὰς τίειν διὰ παραειρη-
νικῆς, ἵνα πόλεμον κρείσσει πολέμου, ἵνα νικήσῃ ἀνικητῆρας ἐνε-
ργείας, ἵνα ἀήττητος γένηται πάντῃ αἰρέσει καὶ πειρασμῷ, &c. S. Cyril.
Hierosolym. in Præfat. Cateches.

Men should be at all troubled and persecuted; and harder yet, that they should be so, for their very Goodness too, or their standing to the Word of God. But this happy Prospect answers all Objections, and mounts us above all Difficultys. A bare Glimpse of this, fore-arm'd mere Heathens to undergo, with Joy and Thankfulness to God, the worst of Evils, that could befall them: thus was it greatly said by those in * *Seneca, Digni visi sumus Deo, in quibus experiretur, quantum Humana Natura posset pati*; they valued themselves upon being thought worthy to suffer the utmost, that Human Nature was capable of suffering. To which purpose, Tully says of Socrates, *Cum penè in manu jam teneret mortiferum illud Poculum, &c.* When he was just going to take down the deadly Hemlock Potion, and Death stared him in the face: it then appear'd by his Discourse, that he did not look upon himself as a Criminal going to Execution, but as a just Man ascending up to Heaven; and this employ'd his Thoughts. When he might be supposed to say with one in the Person of Cato: † *O Blessed Day! when I shall arrive to the Divine Assembly of Souls! When I shall leave this vile Croud and Earth behind! When, because I lived the Life of Men, and behaved my self suitably to the Dignity of my Nature, I shall depart in Peace, and lead henceforth the Life of Angels!* But how much more did a clear and open View of Life and Immortality animate those Martyrs and Sufferers, because of the Word; whom the Day-spring from on high had visited, and the Sun of Righteousness shone upon them with healing in his wings! So that they took their Sufferings not only with Patience, but Rejoicing, that they were thought worthy to undergo them, for the sake of the Lord Jesus: while having

* Senec. de Provid. cap. 4.

† O præclarum Diem! cum ad illud divinum Animorum Concilium Cœtumque proficiscar! Cumque ex hac Turbâ & Colluvione discedam, &c. Cicer. de Senectut.

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respect unto the Recompence of Reward. In which view they even chose to suffer Tortures, not accepting Deliverance: that they might obtain a better Resurrection, Heb. 11. 35. For, saith * St. Chrysostom, not only the doing of Good, but the suffering of Evil has many Rewards. Job, he gives, as an Instance of this: who became more illustrious and approved by the Evils he suffer'd, than by all the good Actions he did. Therefore † let it be consider'd still, that the future Life is a Season for Rewards and Crowns: but the present, a time of Struggle and Labour. Whoever, saith || St. Basil, thinks it unfit, that the best of Men should suffer Tribulation, may as well say, that a Wrestler should not have an Antagonist, to strive and struggle with: and if he has not, how then shall he meet with Opportunitys of winning Crowns and gaining Rewards? Wherefore looking for that as a |||| thing of course, while in our earthly Pilgrimage, we pray by our Church's Order in this Day's Collect, for Grace to bear it; " That in all
" our Sufferings here upon Earth for the Testimony
" of his Truth, we may stedfastly look up to Hea-

* 'Ου γὰρ ποιήσαι τὸ χρηστὸν μόνον, ἀλλὰ καὶ παθεῖν κακὸν πολλὰς ἔχει τὰς ἀμοιβὰς. καὶ δείκνυσιν ὁ Ἰωὼ ὑπὸ τῶν παθημάτων μάλλον, ἢ ὑπὸ τῶν καλοῦσθαι εὐδοκμήσας. S. Chrysost. Tom. 6. Par. p. 847.

† Κακῆνοι λογίζεσθαι χρὴ ὅτι ὁ ἄνθρωπος ὑπὸ τῶν ἐπιδόλων, καὶ τῶν σεφάνων παρὰ τὸ μέλλον ἐστὶν αἰών, τῶν δὲ παλαισμάτων καὶ τῶν ἰδρώτων ὁ παρὼν. S. Chrysost. Tom. 4. p. 197.

|| 'Ο δὲ λέγων μὴ πρέπειν τὸ δικαίῳ τιμῇ θλίβειν, ἐδὲν ἕτερον λέγει, ἢ μὴ ἀρμόζειν τὸ ἀθλήτῃ ἀνταγωνισθῆναι. μὴ ἀγωνιζόμενος δὲ ὁ ἀθλήτης τίνας ἔξει τῶν σεφάνων τὰς ὑποδείσεις. S. Basil. Tom. 1. Par. p. 199.

|||| To which purpose St. Basil says: 'Ευεῖσκει ὃ ἡ θλίψις πάντας τὸ δίκαιον διὰ τὴν τῆς βίης ἐπιτήδευσιν. ὁ γὰρ ἐκκλίνειν μὲν τὴν πλατύνει καὶ ευρύχωρον ὁδὸν, ὁ δὲ εὐώνος δὲ τὴν στενὴν καὶ πεθληματώδη, εὐρίσκει καὶ ὑπὸ τῶν θλίψεων. Tribulation finds out every righteous Man, because of his very Righteousness, or vertuous Course of Life. For whoever declining the wide and broad Way, goes in the strait and narrow one, is found as a Person singular, and so laid hold of by Tribulations. S. Basil. *ibid.* p. 229.

" ven,

“ven, and by Faith behold the Glory that shall be revealed;” that far more exceeding and eternal Weight of Glory, which the present light and momentary Affliction worketh out indeed for us, but is very far from ballancing. When there shall be no more Death, neither Sorrow, nor Crying, neither shall there be any more Pain: and when to him, who shall wipe away all Tears from our Eyes, we may securely sing and give praise, saying, *This God is our God for ever and ever!* When our Souls endow’d with supernatural Vigour, shall intimately behold the Face of our Heavenly Father, and with an holy Freedom eternally enjoy his Converse, whose Loving-kindness is better than Life it self.

Wherefore blessed are they, which are persecuted, or under Tribulation, for Righteousness sake, or because of the Word: for theirs is the Kingdom of Heaven. Blessed are ye, when Men shall revile you and persecute you, shall separate you from their Company, and say all manner of Evil against you falsely for the sake of Christ and his Truth. Accordingly instead of being offended, rejoice and be exceeding glad; for great is your Reward in Heaven. As St. Basil infers from this: When Tribulation or Persecution ariseth, because of the Word; therefore then, be ye stedfast, unmovable, always abounding in the Work of the Lord; forasmuch as ye know, that your Labour is not in vain in the Lord. For in thy Kingdom, dearest Lord, which thou hast promis’d shall then be ours, “is * Mirth without Sadness, “Health without Sicknes, Life without Labour, “Light without Darknes, Goodness without Evil; “Youth, that never waxes old; Strength, that “never decays; Beauty, that never fades; Love, “that never cools; Joy, that never ceases; there “Pain is never felt, Complaint never heard, Mat- “ter of Grief never seen, Disasters and Disap- “pointments never feared: and all this, because “thy Servants have the Fruition of thee, O Lord,

* S. Augustin. in Soliloqu. cap. 35.

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“ who art the Fulness and Perfection of all Felicity.” Cast not away therefore your Confidence, which hath great Recompence of Reward. For ye have need of Patience; that after ye have done the Will of God, or have suffer’d according to his Will, ye might receive the Promise, Heb. 10. 35, 36. Then will you be of the number of those, who, as the Angel told St. John, are cloth’d in white Robes, and have Palms in their hands: For these are they, which came out of great Tribulation, and have wash’d their Robes, and made them white in the Blood of the Lamb. Therefore are they before the Throne of God, and serve him day and night. And he that sitteth on the Throne shall dwell among them, Rev. 7. 14, 15.

Now methinks in view of so great Reward, together with the other afore said Motives, we may readily suffer the hardest Trials, and, upon occasion, forgo what is nearest and dearest to us in this Life, nay and Life it self, for the sake of Christ and his Gospel. In this sense, saith St. Chrysostom, ἀποδόντων δὲ τὴν ψυχὴν ὑπὲρ τοῦ Χριστοῦ βίον, a Christian’s Life should be full of Blood; that is, as he explains himself, the Christian should not spend it, in pouring out the Blood of others, but yet be always ready to shed his own, as freely as Water. Nay * rather than do any thing contrary to Piety, or the Word of God, let us, says he, chuse to suffer even ten thousand Deaths.

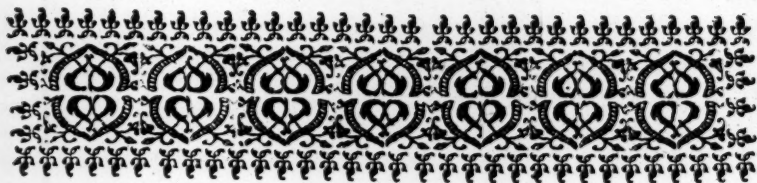
Thus did our Lord himself encourage the Angel or Primitive Bishop of Smyrna, as foreknowing, that Tribulations and Persecutions waited for him: Be thou faithful unto Death, and I will give thee a Crown of Life, and therefore fear none of those things, which thou shalt suffer, Rev. 2. 10. To desert the Truth, because of a Storm, before our Trial is over, betrays not only a mean Spirit, but a false and treacherous

* Ἐὰν ὅτι ἢ ὅτι τὴν ἐνδοξασίαν ἀπολαύσων ζήσῃ, καὶ μὴ εὖς ὑποστῇ δὲν θανάτου, μὴδὲν ἀπολαύσει. S. Chrysost. in Homil. 5. in Heb. Oper. Tom. 6. p. 745, 747.

Heart. But to adhere firmly to it in times of Trouble and Vexation for it, is both an Argument of a brave and generous Soul, and an Insurance of an invisible Reward. This, as it gives full Demonstration of our Faith and Love of God, must be well-pleasing to him; and therefore in the great Day of Account will it prove a means of adding both *Weight* and *Lustre* to our *Crown of Glory*.

Well then might our Saviour say, *Blessed is he, (tho suffering the greatest Tribulation or Persecution, because of the Word) whosoever shall not be offended in me!* For thrice blessed indeed is he, who being strong in the Grace of the Gospel, endures Hardship, as a good Soldier of Jesus Christ: troubled on every side, yet not distressed; perplexed, but not in Despair; persecuted, but not forsaken; cast down, but not destroy'd! Thus may the God of all Grace, who hath called us unto his eternal Glory, by Jesus Christ, after that we have suffered a while, if he shall so think fit, make us perfect, stablish, strengthen, settle us! To him be Glory and Dominion, for ever and ever, Amen.





DISCOURSE XIII.
*The Faithful Stewards : or, the
Pastoral Duty open'd.*

A VISITATION-SERMON preach'd
before the Reverend the Archdeacon,
&c. at St. Margaret's Church in Canter-
bury, June 1. 1710.

ADVERTISEMENT.

I The rather chose to reprint this Sermon, that the Im-
partial may now estimate, whether or no it justly
occasion'd those * bitter Invektives, which were made a-
gainst

* Of which, a great Variety may be seen in what is entitled,
A seasonable and modest Apology in behalf of the Reverend Dr. George
Hickes and other Nonjurors, in a Letter to Thomas Wise, D. D. &c.
Written partly by Dr. Hickes himself, and partly by others of the
Brotherhood; and printed for Sam. Keeble, 1710. In Dr. Hickes's
Christian Priesthood, &c. Vol. 1. Ed. 3. Printed for Richard Sare.
In Account of Dr. Grabe and of his Manuscripts, &c. Printed for
Henry

*gainst it, and what I urged in its Defence, 1710, &c.
O iniqua Tempora! But (God be prais'd for it!)*

*Multa Dies variusque Labor mutabilis ævi
Retulit in melius——*

*We never pray'd for Anna's Death: but now
She being dead, there is a Change of Things;
And that Great GEORGE is plac'd upon the Throne
Of Britain, is a Matter of much Joy
To all true British Hearts and Protestants
Against the Whore of Babylon!——*

Henry Clements, 1712. *In a Vindication of the Reverend Dr. George Hickes and the Author of the seasonable and modest Apology, &c. from the undeserved Reflections of the Reverend Dr. Thomas Wise, in his Book, entitled, The Christian Eucharist, &c. By a Nonjuring Presbyterian. Printed and sold by J. Morphew, 1712. In the Unbloody Sacrifice and Altar unvail'd and supported, &c. with Animadversions on the Reverend Dr. Wise's Book, which he calls, The Christian Eucharist, &c. By J. Johnson, M. A. &c. Printed for Rob. Knaplock toward the End of 1713, or the Beginning of 1714. And in various other Strictures.*

I COR.



I COR. IV. 2.

Moreover of Stewards it is required, that a Man be found Faithful.



WHAT is meant in general by the word *Stewards*, I need not stand long to explain : in short, it signifies Deputies or Subcurators of the several Affairs and Members of a Family, as acting under the Master of it ; and of all these, as such, *it is required*, that they *be found faithful* ; and the being so, is reckon'd their peculiar Glory. But, as it is not in this place the Apostle's Drift, so neither by consequence will it now be my Business, to discourse of the *Faithfulness* of *Stewards*, taken in this Latitude ; but, in a more restrained sense, of one particular sort of them : and who these are, we may learn from the foregoing Verse ; *Let a Man so account of us, as of the Ministers of Christ, and Stewards of the Mysteries of God.* In which words St. Paul plainly intimates a Distinction to be made between *Clergy* and *Laity*. *Let a Man*, says he ; that is, according to an usual Hebraism, let any or every Man, and the People in general, who are not of our Sacred Order, so account of and look on *us*, or rather, as the original Word *λογίζεσθαι* is thought by some to signify yet more emphatically, * Let them act in this matter upon a Principle of *Reason* ; and thence being convinced that they ought to do it, let them accordingly *value* and

* Ita ratiocinando apud se statuat, ita sibi persuadeat. Vide Pol. *Synops. Crit.* in loc.

esteem us. And thus again * *Erasmus* thinks, that the Word should have been turned in the Vulgar *Latin*, not by *existimet*, but *æstimet*; because, besides the Impropriety of the former in another respect, it is plain that the Apostle's Eye, in this place, is upon esteeming or doing honour to the Ministers of Christ, and not simply upon reckoning or accounting of them. Let the People, I say, then accordingly so value and esteem us; us, who are of a distinguished Rank from other Men, and strictly and properly to be entitled *Ecclesiasticks*, as *Ministers of Christ*, and *Stewards of the Mysterys of God*: that is, as Servants or Officers, commissioned by Christ himself, to administer in his spiritual Kingdom, to manage and maintain his Family or Household, which is the Church; and as Dispensers of God's Word and Sacraments: I say, of the Sacraments as well as of the Word; for tho it be granted, as a † late Writer (to serve his turn) will have it, that these are not signified here nor elsewhere in Scripture by the word *Mysterys*; yet neither will he, nor, I think, can any Man with reason deny, that the dispensing or giving of the Holy Sacraments peculiarly belongs to the Ministerial Office. Now under this Capacity, under this Relation to God and *Christ Jesus*, to how great an Esteem are we hereby entitled? If therefore the Laity are so just to our Character, as to measure the Honour due to us, τῷ ὄντι (as *Theodoret* expresses himself upon the place) that is, by the Nature of the Office, which we bear; surely then their Respect and Valuation of us must needs be very high. But this I only hint at in this place, and infer from it at

* Melius erat æstimet, quam existimet: non enim ad hunc modum quisquam loquitur Latine, existimas me ut Regem, sed existimas me Regem; nec agitur de Existimatione, sed Æstimatione. *Erasm. in loc.*

† Dr. George Hickes in the Preface to his Second Collection of Controversial Letters, p. 56, 57.

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present, that, as heretofore in the Jewish Church, so likewise in the Christian, there has hitherto been, still is, and ever will be, until the World's End, a set Order of Men, particularly sanctified and appropriated to the publick Service of God and the Benefit of his Church. And thus far the Apostle's Description of a *Jewish High Priest* agrees to our *Evangelical Ministers*: That being taken from among Men, he is ordained for Men in things pertaining to God, Heb. 5. 1. so much, I say, of his Description of an *High-Priest*, agrees to the *Ministers of Jesus Christ*; who, as such, are thought by * *St. Jerom* to be therefore call'd by the Name of *Clergy*, either as being the *Klērōs*, the *Sors Dei*, and peculiarly allotted to him and his Service; or else because *God is their Lot and Portion of Inheritance*: and of them it is, that *St. Paul* affirms in the words of my Text, *Moreover of Stewards it is required that a Man be found faithful*. As if he had said, that, as on one hand the People are obliged to respect and reverence the Clergy as such: so on the other, that the Clergy may maintain their Character, and thus in effect command that Esteem, it is required of them, that they be found faithful, that they duly acquit themselves of their Trust, and execute the Charge committed to them with Integrity and Honesty. And this is the Point I design to enlarge on, to the end that all we now present, who are honoured with these glorious Titles of the *Ministers of Christ*, and *Stewards of the Mysterys of God*, may be moved to answer the Obligations of our Venerable Office, and so be found faithful by our Lord and Master, when he shall demand an Account of our *Stewardship*. Now this I shall attempt under these two Heads of Discourse:

* Si enim *Klērōs* Græcè, *Sors* Latinè appellatur: propterea vocantur Clerici, vel quia de sorte sunt Domini, vel quia ipse Dominus sors, id est, pars Clericorum est. *D. Hieronym. in Epist. 2. ad Nepot. de Vita Cleric.*

First, I shall declare and set in view the principal Duties incumbent on the Ministers of *Christ*, or in what respects it is required of them, that they be found Faithful.

Secondly, I shall produce and urge such Motives, as may encourage and incline us to execute the former, and so deserve the Title of the latter.

But here methinks, at the very Entrance, I am not a little surprized and startled on two accounts :

1st, In that I am now presented with an actual View of the great Importance and Weight of the *Ministry*; the main Business of which is to train up and make *Men wise unto Salvation*: And thus are the Persons, who bear this Office, unto God a sweet Saviour of *Christ*, in them that are saved, and in them that perish; to the one they are the Saviour of Death unto Death, and to the other the Saviour of Life unto Life. The Thoughts of which momentous Charge made even the inspired Apostle of the *Gentiles* cry out with Vehemence, *And who is sufficient for these things?* 2 Cor. 2. 15, 16. Accordingly how very cautious and fearful were the Primitive Christians to take so heavy a Burden upon them! Infomuch that even the Great *St. Chrysostom*, tho already a Miracle of Parts and Learning; yet when, as by Agreement, he was to have enter'd into Holy Orders, together with his dear Friend *Basil*, merely thro a pious Dread, declined the Charge, and hid himself; and notwithstanding all Importunitys, it was * some Years after that, before he could think himself qualified for, and accordingly be persuaded to it. Of this, you know, we have a standing *Memorandum* in his Excel-

* Four Years after, before he became a Reader and Deacon; and again five more to his being ordained a Presbyter.

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lent Book *οὐκ ἐγώ μόνος* : And the † like I might instance in several others.

A 2d thing which now startles, and even puts a bar to my further Proceeding, is a Consciousness of my own Insufficiency or (shall I not say?) Impertinence, for taking upon me to tell such Persons their Duty, as must in good manners be already supposed to know it very well. But at length I recover my self, and pass the former of these Stops, by considering, that the Ministerial Office, however great and weighty it be, yet as Men are expected, nay required by God to take it upon them, can't be thought to be insupportable; but that, by virtue of his promised Assistance, it may be borne and executed: and this is what we, who have already presumed to take it upon us, are bound to do. Also touching the latter, I consider, that the wisest of Men do sometimes need to have the Dictates, even of their own Wisdom, inculcated and press'd upon them from another different Quarter; and this I take to be one great End of hearing Sermons: not only to learn and receive new Truths, or what Men knew not before, but also to admit and take in old ones, or such as they were not before unacquainted with, home to their Consciences, and so to be inwardly moved and stirr'd to apply them with Zeal to Use and Practice: and this, as I suppose, falls in with the Design of the present Solemnity.

Wherefore now to proceed upon my *First* general Head; which is, to declare and set in view the principal Duties incumbent on the Ministers of Christ, or in what respects *it is required* that they be found *Faithful*.

Now the principal Duties of the Ministry have been already intimated or distinctly specify'd from the

† See St. Gregory Nazianzen's Apologetick, the Pastoral Office of St. Gregory of Rome, St. Austin's 148th Epistle to Bishop Valerius, St. Bernard's Life of St. Malachy, &c.

words of the Text: in that, as I have said, by the *Ministers of Christ, and Stewards of the Mysterys of God*, are meant Servants or Officers, commissioned by their Great Master to administer in his spiritual Kingdom, to manage and maintain his Family or Household, the Church; and this they are to do chiefly by Praying, Preaching, and giving the Holy Sacraments. To which I shall hereafter add these other material and necessary Appendages to the Ministerial Office: namely, the regular Observance and keeping up of Church-Government, and the leading of holy and exemplary Lives.

Ist then, I say, that *Praying*, I mean, in publick, and as the Mouth of the Congregation, who are to join with, or second the same, is one great Part of the *Ministerial Duty*, however by many, in treating of this Subject, it be not expressly mention'd as such. This may be learnt at large from the Practice of the first and purest Ages of the *Christian Church*, in which set Forms of Prayer were used, after the Pattern of our Blessed Lord; an Officiating Minister going before, and uttering the same more loudly than the People, and in part alternately. And that the doing of this peculiarly belongs to the Ministerial Office, is also plain; because, as without it there could not well be any such thing as Publick Worship or Devotion; so moreover whose Duty it is to bear this Part, is declared by a certain Scriptural Name, to wit, *λεიტωργός*; which, as well as *κονσέρτυς* and *διδάκων*, is, in the New Testament, applied and appropriated to an Evangelical Minister; whom, according to * its genuine Import, it denotes to be a publick Officer,

* It being derived, according to Hesychius, ἀπὸ τοῦ λῆιτεργεῖν, which also comes from λῆιτης, signifying the same, as Plutarch tells us, with δημόσιος, of or belonging to the Publick: and thus λῆιτεργός or λειτεργός is otherwise paraphrased by κονσέρτυς or δημοεργός; as also by χερνυός, τεχνεργός, ἐσθιδτῆς and γυμνασιάρχος. Thus Isocrat. in Orat. de Pace. Vide etiam Hen. Stephan. in Thes. Ling. Græc. Tom. 2. Col. 699, 700.

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under *Christ Jesus*, as acting for, before and among the People, and offering Addressees or Services to God: and not only so in general, but more particularly it points at him likewise, as officiating in publick Prayer. This latter Signification of the Word is plainly deducible from *Acts 13. 2.* where, after mention made of certain *Prophets and Teachers in the Church that was at Antioch*, it is further said of them, * *λεῖτουργοῦσαν ὃ ἀντὶ τοῦ κυρίου*, &c. which *Montanus* and *Junius*, two competent Judges, do render from the *Syriack* and *Arabick* Versions, by the word *Orantibus*; and after them the Learned *Grotius*, Dr. *Hammond*, and other good Expositors do also interpret the same by *Praying*: and indeed I know not what other Sense can be made of *ministering* to or before *the Lord*, (as we have it in our *English* Version) but the performing to him the Office of *Publick Prayer*. Agreeably to which Sense of the Word *λεῖτουργός*, as applied to a Minister of *Jesus Christ*, *Liturgy* and *Publick Prayer* have been ever used in his Church as Terms of the very same Sense and Import. Now this I take to be a good Part of *that Discipline of Christ*, which every *Priest* at his Ordination *promiseth to minister with faithful Diligence, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the Commandments of God.* Agreeably to which, for us to be faithful in this respect, will be to offer up Prayers *openly*, at those Times, and in that Order, which we are injoin'd, and have very solemnly promised to do. But how then shall we think to come under this Character, if we either disdainfully refuse, as the manner of too many now is, to read the Prayers at all; or at most do it, in so careless, so slovenly a manner, as to give

* I should not have been so curious in giving the Sense of this Word, and its immediate Derivative, *λεῖτουργός*, were it not that some late Sacrifice-Hunters would needs catch and seize it for Prey, or what makes for them: as if to be render'd Sacrificing.

the People just ground to suspect that we neither regard nor attend to the Sense of what we utter, nor even the Object to which we utter it; and therefore in short, that we do not sincerely believe in that God, to whom we pretend to make our Addresses. But how by this means do we wound our own Souls, while our very *Prayers are turn'd into Sin!* How moreover do we offend or draw into Ruin the Souls of others by our ill Example! And surely as by one or t'other, or both those Neglects, there has been no little disservice done to Religion in general, so I am persuaded, that this has been one of the greatest means of bringing our *Liturgy* into Contempt; while, I say, too many of our Order do read it seldom or not at all themselves, or not in such a manner as they ought to do, with a becoming Gravity and due Devotion. How contrary is this to the godly Resolution of the twelve Apostles, *Acts 6. 4.* who said and did accordingly: *We will give our selves continually to Prayer, and to the Ministration of the Word!* The Original here is very emphatical, *ἡμεῖς δὲ προσευξήσομεν*, We, notwithstanding all Lets, Disturbances, and Dangers, will give up and apply our selves resolvedly, carefully, and constantly, to the Performance of those sacred Offices; the latter of which I am next to discourse of, namely, *Preaching* of the Word: which I shall shew further to be another considerable Part of the Ministerial Duty, and that in doing it accordingly we must be found Faithful.

2ly, Now by *Preaching*, I mean a Delivering and Expounding of the Lively Oracles, in open Assemblies or Congregations: I say, in open Assemblies or Congregations, which it is the peculiar Business of Ministers, lawfully call'd and ordain'd, to undertake; so that it does not belong to any Christians indifferently to meddle with this Office, however capable of it they may perhaps fancy themselves to be. Indeed they all may and likewise ought to *instruct*

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and * *admonish one another* in private : but they are no where authorized to do this in publick ; God having appointed a particular Order of Men for this purpose, and to them, and them only, does this Duty appertain. Thus they were the *Eleven Disciples*, Persons duly and regularly called, whom our Saviour solemnly charged *to preach the Gospel to every Creature, and to go and teach all Nations, to observe all things whatsoever he had commanded them*, Mark 16. 15. Mat. 28. 19, 20. And the same Duty he prescribed in their Name to a Succession of Ministers, saying, *And lo I am with you alway*; as if he had said, I do not mean you alone, who, it is certain, must shortly die, but also those that you, and those again that they shall send, and so on, *As I have sent you, and the Father Me, even unto the End of the World*, Mark 16. 15. Mat. 28. 19, 20. Which Passage, by the way, is an undoubted Proof, that *Christ Jesus*, as he intended that the Gospel should be preach'd, so did at once design a fix'd and separate Order of Men for that holy Purpose, until the Consummation of all things; and these are properly term'd by † *St. Paul, Pastors and Teachers*, who, he says, were *given or set* and appointed in the Church by our Blessed Lord, *for the Work of the Ministry, for the Edifying of the Body of Christ, till we, or all that have been, that now are, and shall hereafter be, of the Church-Militant here on Earth, come together in the Unity of the Faith and the Knowledge of the Son of God, unto a perfect Man, unto the Measure of the Stature of the Fulness of Christ*: that is, “ till the Christians of all Ages shall be fully “ instructed in all Christian Knowledge, and firmly “ establish'd in one common Faith.” And this again supposes the Expediency and Necessity of Lawful Preachers as such, in order to the Perfection and Happiness of the Christian Life. On this account, as heretofore under the Jewish Oeconomy, so more

* According to Rom. 15. 14. Col. 3. 16. 2 Thess. 3. 15.

† 1 Cor. 12. 28. & Eph. 4. 11, &c.

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especially now under the Gospel, should *the Priest's Lips keep knowledg, and the People seek the Law at his Mouth*, Mal. 2. 7. Accordingly among other Qualifications of a Bishop or Presbyter, the Apostle advises that he *be apt to teach, and able by sound Doctrine both to exhort and convince Gainsayers*, 1 Tim. 3. 2. and so *to feed the Church of God, which he hath purchased with his own Blood*, Tit. 1. 9. which the Son of God had so much regard for, that he laid down his human Life to redeem it. And therefore well might St. Paul give a strict charge, and bid Ministers *take heed, and be very careful to feed and instruct it*, Acts 20. 28. Of this Duty must they endeavour to acquit themselves faithfully, I mean, with Diligence and Exactness: by *Preaching the Word, and being instant in season and out of season*; that is, whether a likely Opportunity of Success be or be not plainly offer'd; trying even then what may be done, by *Reproving, Rebuking, and Exhorting, with all Long-suffering and Doctrine*, 2 Tim. 4. 2. with Mildness of Temper, and sound Instruction. And again they ought to do this, *shewing themselves approved unto God, as Workmen that need not be ashamed, rightly dividing the Word of Truth*, 2 Tim. 2. 15. and thus in *Doctrine shewing Uncorruptness, Gravity, Sincerity, and sound Speech, which cannot be condemned*, Tit. 2. 7, 8. This the Apostle exhorts Timothy, and in his Name all other Dispensers of God's Holy Word, to study, and be very careful to do, as a matter of the last and greatest importance. Which minds me of what a * very Learned Man has said to this purpose: That rashly to be the Author of a false Interpretation of Scripture, is to take God's Name in vain in a high degree; while Persons pretending to expound and open the Oracles of God, do make them speak no other than the Sense of Men: "Words, says † one, worthy to be written

* Mr. Jos. Mede.

† Dr. Worthington, in the General Preface to Ed. 3. of Mr. Mede's Works.

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“ with a Pen of Iron, or the Point of a Diamond,
 “ upon the Table of the Heart, in the most legible
 “ and lasting Characters; Words, arguing the Au-
 “ thors most serious and pious Spirit, full of Reve-
 “ rence for the Word of God, and most sadly to be
 “ consider’d by the over-confident and superficial Ex-
 “ positors of the Divine Mysterys.” But,

3ly, I say, that another great and proper Part of the Ministerial Duty, is to dispense the *Holy Sacraments*: Baptism, I mean, and the Lord’s Supper. Some † Commentators think, that this is imported by *μυστήριον Θεοῦ*, the *Mysterys of God*; of which the Apostle says, in the words before the Text, that the *Ministers of Christ are Stewards or Dispensers*. But however this be, it is most plain from other Texts and Proofs, that to give the Holy Sacraments is the proper Office of Ministers, as such. This at once appears from our Lord’s Commission to his Disciples for preaching the Gospel, which I just now quoted; it being enjoined ’em, that as they were to teach, so likewise were they to baptize all Nations, in the Name of the Father, and of the Son, and of the Holy Ghost, Mat. 28. 19. And in this respect, as well as the former, did he promise that he would be with them, and their Successors, *always*, *ἕως συντελείας τῆς αἰῶνος*, even to the End of the World: and not as some perversly interpret this, to the End of that Age only, or to the Destruction of Jerusalem by Titus; and, by consequence, that ever since, as there was not designed to be, so accordingly there has not been a standing Ministry, or separate Order of Men, who were to look on it as their proper Office to dispense the Holy Sacraments: I say, as some perversly interpret this. Whereas had our Saviour meant only the

† Among others, Catharinus Ep. Senens. in loc. who interprets *Mysteriorum*, id est, *Sacramentorum Dei*; saying further, *Hæc sunt sacra Arcana*, &c. And Mr. Pool in *Synopsis*, who likewise cites Grotius for it, tho, I think, not rightly; he not giving, that I find, any other Exposition of this, than by *Dogmata Evangelica*.

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Age of Human Life, he would certainly have call'd it, not αἰών, but γενεά; which latter Word is used in that sense near thirty times in the New Testament: but there is not one place in the whole Bible, where the other Phrase συνέλεια τοῦ αἰώνος, does signify so. However, * as a Learned Man well observes, it is often used for the last Consummation of all things; in which sense it thrice occurs in the 13th Chapter of St. Matthew's Gospel, and once in the 24th, which are the only Places where that Evangelist has used it. And therefore, if we will allow this Promise to be explained by the holy Penman himself, or by our Lord's Design in making it, we must conclude, that it is to be extended to a constant Succession of Gospel-Ministers to the World's end. Now as it was formerly, and is still expected, that the necessary Grace or Habit of Faith should come by hearing them preach, so likewise is Baptism, as given by their hands, an indispensable Condition of Salvation; and therefore to give this, as well as to preach, must be the indispensable Duty of Ministers. *He that believeth and is baptized, shall be saved: but he that believeth not, nor by consequence is qualify'd to be baptized, (as being then and there supposed to be adult) shall be damn'd,* Mark 16. 15. And again, with reference to the Lord's Supper, we find that our Saviour, as a prime or chief Administrator in Holy Things, first instituted this, and commanded us to do the same in remembrance of him; and thus to shew forth his Death until he comes, the second time, to judg the World †. Now in this our Blessed Lord, tho he undoubtedly enjoins Believers, or Christians in general, to celebrate and take the Holy Sacrament of his Body and Blood; yet in the words, *This do ye, or Do this,*

* Dr. Potter (now Lord Bishop of Oxford) in his Discourse of Church-Government, p. 139.

† See the Institution of the Holy Supper in Mat. 26. 26. Mark 14. 22. Luke 22. 19. and yet more plainly set down, 1 Cor. 11. 23, 24, 25.

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(which imply the manner of imitating him in the solemn Administration) he more particularly points at those, whom he himself first *took*, and who in future Times were to be so *taken from among Men, and ordained for Men, in things pertaining to God*, that is, the *Clergy*. And in these respects, I therefore add, must *Ministers be Faithful: in Baptizing and Administring the Holy Communion*, where and when they ought; and as they ought, and withal to look on and execute this as their proper Office.

First, I say, where and when they ought ; that is, by being ready on all fit Occasions to wash or sprinkle, not only Persons grown up and converted from Error to the right Faith, with the Laver of Regeneration, but also little Children, these certainly having in the *Christian Church* as just a Claim to *Baptism*, as those in the *Jewish* had to *Circumcision*. And again, by as readily giving *the holy Communion* to such as desire, and may in Charity be supposed to be qualify'd for it.

And both these, I add, must Ministers do, not only when and where they ought, but also as they ought, that is, *with Reverence and godly Fear*, and agreeably to the *Institution* of one and t'other by our Blessed Master ; with which the Rules and Forms prescribed and now used in our Excellent Church do very well suit. And accordingly by these we both safely may, and ought to go, as we look to *be found faithful* in this part of our Trust ; *Baptizing in the Name of the Father, the Son, and Holy Ghost*, and doing just that which our Saviour bad us *do in Remembrance of him* : not adding to or diminishing from it any thing of moment, much less making our own mere Inventions equivalent to, or no less necessary to be observed, than what our Lord commanded us to do in imitation of himself. Accordingly, for instance, as we value the Character of *Faithful Stewards*, we must by no means symbolize or fall in with the *Romanists*, who pretend to offer up *Christ* himself as a
Sacrifice

Sacrifice for Sin, in that very Action, of which he set an imitable Pattern, when he was yet alive, and had not then really offer'd his full and perfect Atonement for us; but only, I say, he had prescribed, antecedently to that, a *Sacramental Rite*, the which and nothing else he commanded his Disciples to observe and do in memory of himself, and the Benefits of his Death. Which *Rite* or *Institution*, besides the * Apostle's Assertion, that after Christ's one Oblation of himself as a compleat Satisfaction for Sin, there has been a Remission of it, and where there is a Remission of this, there further remains no more offering for it: which *Rite*, I say, besides this, can't for that other reason be supposed to be a Repetition of the very Sacrifice of Christ himself, but only a Commemoration of it. On which account however the Holy Eucharist has, I confess, been often called both by Antients and Moderns, a commemorative Sacrifice; but what is the Sense of one and t'other in this Appellation, St. Chrysostom has very well declared: † We do not, says he, offer another Sacrifice, as the High Priest did heretofore, or one as distinct from the Sacrifice of Christ himself, as the Types of it were among the Jews; but we always offer the same Sacrifice. Which latter Expression, lest it should be taken literally to denote the very Sacrifice of Christ himself, repeated or continued, as the Romanists will have it, he presently corrects, and gives us his Meaning in the next words: But rather, says he, we offer the Remembrance of a Sacrifice, that is, of the Sacrifice of Jesus Christ; agreeably to what he had said just before, || We do this in memory of what was then done by him; that is, in the Oblation of himself upon the Cross. And to hold otherwise, Theo-

* Heb. 10. 14, 17, 18, &c.

† Οὐκ ἄλλην θυσίαν, καθάπερ ὁ Ἀρχιερεὺς τότε, ἀλλὰ τὴν αὐτὴν αἰεὶ ποιούμεν. μᾶλλον δὲ ἀνάμνησιν ἐργαζόμεθα θύσας S. Chrysost. in Homil. 17. on Heb. Tom. 4. p. 523. Ed. Savil.

|| Τὸ εἰς ἀνάμνησιν γὰρ οὗ τότε γενομένου. Ib.

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doret would look on it as a Token of Ignorance in Divine Matters : saying, * *Tis evident to Persons well vers'd in these, that we do not offer another Sacrifice, but do only celebrate the Memory of that one saving Sacrifice.* With whom agrees Theophylact : † *We always offer,* says he, *the same Christ Jesus ; or rather, we make a Memorial of his own Oblation of himself, as if that were now made ; and therefore, properly speaking, there is but one Sacrifice, which is that of Jesus Christ.* || *Who offer'd himself, as Eusebius also tells, to his Father, an admirable Victim and excellent Sacrifice for the Salvation of us all, and appointed us to offer unto God a Remembrance of that, instead of Sacrifice ; that is, to represent the Sacrifice of Christ, or in the room of such as prefigur'd it under the Law.* Agreeable to which is this of St. Austin : ||| *Before the Coming of Christ, the Flesh and Blood of this Sacrifice were promised or prefigured by the bloody Sacrifices of Beasts, exhibiting a Likeness of them ; in the very Passion of Christ they were offer'd literally and truly ; after the Ascension of Christ they were set forth by a Memorial Sign or a Sacrament of Memory.* He does not say, by a Sacrifice, but emphatically a Sacrament, in Remembrance of them ; which he plainly expresses in Contradistinction to all material Sacrifices, whether such as were offer'd un-

* Ἀλλὰ ὅλον τις τὰ διὰ πεπαιδευμένοις, ὡς ἐκ ἄλλω τινὰ θυσίαν προσφέρω, ἀλλὰ ὅ μᾶς ἐκείνης καὶ σωτηρίας τῷ μνήμῳ ὁπλισμῷ. Theodor. in Heb. 8. 4.

† Τὸν ὃ αὐτὸν ἀεὶ προσφέρω, μᾶλλον δὲ ἀνάμνησιν ὅ προσφορῆς ἐκείνης ποιῶ, ὡς νῦν γινώσκουσιν ὡς μία ἐστὶν ἡ θυσία. Theophyl. in Heb. 10.

|| Μετὰ δὲ πάντα οἷον π σαυμάσιον θυμία καὶ σφάγιον καλλιεργησάμεθα ὑμῶν τῆς ἀπάτης ἡμῶν ἀνένεγκε σωτηρίας, μνήμην καὶ ἡμῶν ὁπλισμῶν ἀντὶ θυσίας τῆς Θεῶ. Euseb. in Dem. Evang. l. 1. c. 10. p. 35, 36. Ed. Par.

||| Hujus Sacrificii Caro & Sanguis ante Adventum Christi per Victimam similitudinum promittebatur ; in Passione Christi per ipsam veritatem reddebatur ; post Ascensum Christi per Sacramentum Memoriae celebratur. D. August. contra Faust. l. 20. c. 21.

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der, the Law, or that of *Christ* himself upon the Cross. And to these Testimonies (notwithstanding what some have boastingly said to the contrary) I make no doubt but that I can add the consenting Suffrage of * all the antient Catholick Church. But for this I have no place here ; and therefore shall only instance, how our excellent Church of *England*, (whose Authority, I presume, will not be thought less weighty by any of you, for her having been re-form'd from the Errors of Popery) how she, I say, harmonizes and falls in with the Antiquities now cited ; while in her Homily of the *Worthy Receiving and Reverent esteeming of the Body and Blood of Christ*, she strictly advises, that it be minister'd in such wise as our Lord and Saviour himself did, and commanded it to be done, and agreeably to the Usage of his holy Apostles, and the good Fathers in the Primitive Church ; and thereupon further she particularly cautions us to take great heed, lest of the Memory it be made a Sacrifice : a Material Sacrifice she means, whether of *Christ* himself, or, in a true and proper sense, even of the Bread and Wine ; which in short, tho I grant, that they have been often call'd by a Name in the Greek Language, which is the most significative of a real Sacrifice, to wit, † *Θυσια* ; yet were they no more meant by those, who so call'd 'em, to be indeed such, than
to

* So far, I mean, as the Primitive Christian Writers have taken occasion to open their Minds about the matter, I can shew that same to have been their Sense.

† This appears from a Distinction made by St. Ignatius of three several Parts or Acts in the Holy Eucharist ; which is embraced and approved of even by Mr. J. Mede, &c. namely, 1. Περσποεζ, or the bare Offering of Bread and Wine, &c. which in that respect were termed Δωρεζ. 2. Θυσια, which, say they, is the mystical Commemoration of Christ's Body and Blood, after solemn Consecration of the Gifts by Prayer. And, 3. Δοξη, a Receiving and Participation of the same. S. Ignat. in Epist. interpolat. ad Smyrnenf. Mr. Mede in Christian Sacrifice, chap. 4. N. B. When I urge this Passage
ad

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to be the very Substance of Christ's Body and Blood, when call'd by these Names, as they often are, after Consecration; in that by this they become his *Mystical Body and Blood*. And for the same reason they do then take the Name (tho not before) of Christ's own real Sacrifice, as being made Signs and Symbols of it; and as the whole Action, in which they are used, is a solemn Commemoration of it. Agreeably to which, even the * Learned Mede confesses, that in our Christian Service of the Eucharist, we do commemorate him only that was slain and offer'd up on the Cross: and therefore, says he, this our Service is call'd *Sacra* improperly and metaphorically. Agreeably to whom a † late anonymous Writer, tho in the main he seems fond of the Notion, and of its Abettors, yet is forced to give up the Name of a true and proper Sacrifice in the holy Eucharist; and so he rather calls it *the propitiatory Oblation in the holy Eucharist*; of the which his Sense appears to be this: namely, that the Bread and Wine being first offered or placed upon the Lord's Table, and afterwards consecrated into Symbols or Representatives of Christ's Body and Blood, do, as used and received in the holy Supper, by virtue of the latter, and our Saviour's Institution, procure to us God's Favour and Blessing: than which if he really

ad homines, only as used by others, it would be hard to make me answer (as some of these same Men would have me) for its not being genuine.

* Mr. Mede, *ibid*.

† It was my Heart's Desire to vail or hide this Author's Error, till in another Book, call'd, *The Unbloody Sacrifice and Altar, &c.* he return'd Hatred for my Good-will, and unvail'd at once himself and his Opinion, declaring plainly for a proper Sacrifice of Christ's Body and Blood now offered, in the Holy Eucharist; and saying with a seeming Resolution, We hold fast this Oblation, as long as we live. However still I pray, that God would shew to them, that are in Error, the Light of his Truth; and would give to them, that are in Obstinacy, his converting Grace!

mean

mean no more, I shall not now think it worth while to contend with him.

Thus far it appears that the *Ministers of Christ* will shew themselves *Faithful*, by dispensing the holy *Sacraments*, when and where they ought, and as they ought: to which I should now expressly add, that, to compleat their Character in this respect, they are obliged to look upon the same as their own proper Office. But besides that this in some part has been already occasionally done, what is yet farther needful to be added to this purpose, will, for its Affinity, come under my next Particular; which is to shew, that, as the Ministers of *Christ* would be found faithful, they must be careful and zealous to maintain and observe *Church-Government*; as well to assert and keep up the orderly Oeconomy and outward Rights, with which the Church is vested, as also the inward Fundamentals and Doctrines of it.

4ly, Now the *Church* we must consider as a *Body* or *Society*, or as the *Kingdom of Christ*, which he himself affirm'd, not to be temporal, or of this World, John 18. 36. but set up purely for Spiritual Ends, in opposition to the *Kingdom of Darknes*, to *spiritual Wickednesses in high Places*; and by consequence to be it self spiritual. And if the Church be a Spiritual Society, it must then have a Spiritual Government; and if it has a Spiritual Government, it must have Spiritual Officers to govern it: who in the first place must be look'd on as distinguish'd from, tho not wholly and always *independent* on secular Powers; and secondly, as in all regular Governments, among those Spiritual Officers themselves there must be supposed a Subordination of one to another among themselves. And who, after all, are these Spiritual Officers in the *Dominion, the Kingdom of Christ, the City and Household of God, which is the Church*, but the Ministers, whom he has ordain'd and set apart for Spiritual Ends and Duties? Accordingly they, to maintain their own Character, must carefully manage their

their Spiritual Trust, and endeavour, what they can, to keep up and stick to the just Rights, the Original Form and Constitution of the Church, as they look to be found *Faithful* by their Lord and Master. How then, for instance, can they patiently bear, either that the *Clergy* be confounded with the *Laity*, or that there be made an *Equality* of 'em amongst themselves? How can they tamely give up the *Right of Censures* and *Power of the Keys*? I do not mean an immediate inherent Power of forgiving or not forgiving Sins, and so of unlocking or locking, as they please, the Gates of Heaven; but a Power of openly denouncing and applying with Authority, according to the Will of God declared in his Word, the Issues of Mercy or Judgment to the Penitent or the Impenitent. How can it but make our Spirits stir within us, and even burn with a pious Rage, when hearing it impudently said, * that *Laicks* as well as *Ecclesiasticks* may baptize and give the holy Communion, may publickly preach and hold forth solemn Prayers; and in short, without the help of the latter (tho God, as I have shewn, design'd far otherwise) may open to themselves and others *the Way of Salvation*?
 “ So, † *says one*, may any Man set or apply the
 “ Queen's Broad-Seal: but is every Man indifferent-
 “ ly commissioned to do it, or can he do it with Ef-
 “ fect or without Treason?” Was it ever known

* As the Author of *The Rights of the Christian Church* asserted, has done, p. 108, 130.

† Dr. George Hickes (*in Pref. to Christian Priesthood, &c.* p. 137. Ed. 2.) whom I now quote by Name; for my having omitted which before, or to do him (as they term it) the Credit and Honour that was due, 'tis inexpressible how angry he and his Friends were with me! Or rather mayn't I ask, Did not their Choler rise, because instead of the plain *says one*, I did not cry out on that occasion, *Rex & Episcopus*: but in respect to our then Gracious Sovereign, I put Queen for their imaginary King (as the Doctor has it) and did not on my bended Knees beg the Utopian Bishop's Blessing? If so, I traverse the Inditement, and still plead not guilty.

in the Jewish Church that any, but those of the Sacerdotal Order, had a Right to *offer Sacrifice*? Or if any such dared to usurp that Office, were they not pursued with Censure and Vengeance? And shall the *Evangelical Ministry* be thought less Sacred, or more safely and innocently to be invaded than that of the *Law*? Good God! into what a degenerate Age, what Dregs of Time are we sunk! And how would it have amaz'd the Primitive Christians, *to see the Things which we see, and to hear the Things which we hear*; and this from the Mouths even of those, who pretend to believe the Gospel of *Christ*, and stile themselves *Affertors of the Church's Rights*! And again, another way, what Confusion, what Ruin, would it bring upon the Church, were all its Ministers, all its spiritual Officers and Governors (as some would have them) in a State of *Equality*, and wholly *undistinguish'd*? How, on this hand, are we obliged to stem the Tide against such false, such dangerous Suggestions? And for this (if we can be supposed to want it) even * *St. Jerom*, tho himself but a *Presbyter*, and, as it is thought, the greatest antient Advocate for the *Presbytery*, will give us a helping Hand; whenas he tells us, that the Distinction of *Bishops, Presbyters and Deacons* is *Apostolical*, and that it was taken by the *Apostles* from the *Old Testament*, where the Gradation between *Aaron and his Sons*, that is, the *High-Priest* and the *Priests*, and between them and the *Levites*, answers to the said triple Order in the *Christian Church*. But here, tho my Inclination leads me, yet I have no time to enlarge upon this Subject; and therefore I shall close the Head I am

* Ut sciamus Traditiones Apostolicas sumptas de veteri Testamento; quod Aaron & Filii ejus atque Levitæ in Templo fuerunt, hoc sibi Episcopi & Presbyteri & Diaconi vendicent in Ecclesiâ. *S. Hieron. in Ep. 85. ad Evagr.* And again to the same purpose: Si autem non sunt plurimæ Mansiones, quo modo & in veteri Testamento & in novo alium Ordinem Pontifex tenet, alium Sacerdotes, alium Levitæ? &c. *Advers. Jovin. l. 2. c. 15.*

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upon, with some few Authorities, in relation to the whole that I have said upon it.

To this purpose then first let us hear St. Clement of Rome, whose Name, St. Paul tells us, was written in the Book of Life : * The Chief Priest, says he, has proper Offices assigned to him ; to the Priests is their proper Station appointed ; and to the Levites belong their proper Ministrations. The Lay-man has nothing to do with all this ; and therefore again, it is separately said, that he is confined within the Bounds of what is commanded to Laymen. With him agrees St. Ambrose : † God, says he, requires one thing from a Bishop, and another from a Presbyter, and another from a Deacon. And again, One thing he requires from a Clergyman, as such, and another from a Layman, and all other Persons who do not bear that Character. Agreeable to which is this || Precept in the Constitutions, commonly term'd Apostolical : In general we command, that every one abide in his own proper Post, and go not beyond his stated Bounds ; forasmuch as these are not ours, or of our appointing, but of God's. But, my Brethren, give me leave to add, that as we expect a good Issue of this and of the foregoing Parts of our Duty, we must be especially careful, lest after all we unhappily undo (by our ill Conduct on other accounts) what I will suppose, that we have hitherto been doing, in the respects aforesaid. And here I am minded of my fifth Particular, which is to shew, that the Ministers of Christ, if

* Τῷ Ἀρχιερεὶ ἰδοὺ κατεργάαι διδουῶναι εἰσι καὶ τῆς ἱερᾶς ἰδὸς ὁ πῶτος προσεστυλάαι καὶ λευίταις ἰδοὺ διακονίαι ὁρίκωνται· ὁ λαϊκὸς ἀνθρώπων τῆς λαϊκῆς προσεστυλασθῆναι. S. Clem. Rom. in 1 Epist. ad Cor. c. 40.

† Aliud est, quod ab Episcopo requirit Deus, & aliud quod à Presbytero, & aliud quod à Diacono, & aliud quod à Clerico, & aliud quod à Laico. vel à singulis quibusque hominibus. S. Ambros. de Dignitate Sacerdot. c. 3.

|| Ἐκείνο δὲ κατὰ πάντας διαγινόμεν, ἕκαστον ἐμμένειν τῇ τῇ ὁδοῦ αὐτοῦ, καὶ μὴ καθίσταιν τὸς ὁδούς. ὃ δὲ εἰσιν ἡμεῖς, ἀλλὰ τὸ Θεῷ. Constit. Apost. l. 8. c. 46. where may be seen much more very handsomly argu'd to this purpose.

they

they would be found Faithful, must crown all their Labours, all the precedent Instances of their Fidelity, with leading holy and exemplary Lives.

sly then, Most truly has St. Cyprian said, *Efficacius est Vita, quàm Lingua testimonium*; and without this, our Pains and Cares in other respects are almost thrown away. While our Actions are plainly the Reverse of what we undertake to teach, we betray the Cause we pretend to assert: * and as thus we contradict and give the lye to our selves, we stand at once self-condemn'd, and must needs lose our Credit abroad; and so do we effectually unravel the very Work we would seem to be upon; which is the Informing and Reforming of the Ignorant and the Ungodly. For Men, you may be sure, will never learn of or be much the better for us, while, however busy we are in laying heavy Burdens upon their Shoulders, yet we do not touch the same our selves with one of our Fingers. Nay, so very far will Men be from this, that now they will be the rather harden'd in Impiety, as thinking that they may safely do what they see their Teachers do; and who, they suppose, if there were any Danger in it, must needs know, and would accordingly avoid it: but not finding them endeavour to do this, they conclude the Reality of their Thoughts, not from their Words, but Deeds, and thence look on their Preaching to be no other than only acting a Part, just to gain a Livelihood, and to amuse or enslave the Ignorant. Thus does it come to pass, that a good Preacher, but an ill Liver, as he commits a mere Solacism in Religion, so at once instead of promoting this, does on the contrary propagate Atheism. Nay the better he acquits himself in the Pulpit, yet if his Practice run counter

* Bonum est recta & honesta præcipere, sed nisi & facias, mendacium est. *Lactant. Instit. l. 3. c. 16.* Benè loqui & pravè vivere, nihil aliud est, quam sua se voce condemnare. *Prosper in Sentent. August.*

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to his Tongue, the greater mischief still he does: while Persons, who have no little Deference for his Judgment and Ability, do hence the rather come to think, that as he appears not to be, so neither need they themselves be concern'd about the Issues, whether of Religion or Irreligion. And this, I am persuaded, is one main Reason, why the more loose and irregular *Clergy* are the greatest Darlings of the vicious *Laity*; while the Pattern of the former is, as it were, a Balsam or Salve to the wounded *Spirits* of the latter, who buoy'd up with that Authority, do stupidly run into *Atheism* or *Scepticism*; and vainly presume, as *Lucretius* once did, upon what he had learnt from his Master *Epicurus*, that now they are got above the *Fear of a Deity*, and *Religion is trampled under their feet* *. Wherefore well might *St. Paul* † frequently urge to Ministers the Necessity of setting a good Example, of giving no offence in any thing, to the end that the Ministry be not blamed, but in all things approving themselves as the Ministers of God, and as good Examples of the Believers, in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity; and in all things shewing themselves Patterns of good Works.

Thus I have survey'd what is most important in the Ministerial Office; touching all which it is required, that we be found faithful. To these might be added some other Requisites and Rules for compleating this Character, the most material of which I can at present but only name: to wit, a prudent Visitation of the Sick, a tender Care of the Poor, private Prayers for, as well as publick with the People, Resolutions of Doubts, supporting and settling of weak and troubled Minds, and

* Quare Religio pedibus subjecta, vicissim
Obteritur: nos exæquat victoria Cælo.

Lucret. de Rer. Nat. l. 1. v. 79, 80.

† 2 Cor. 6. 3, &c. 1 Tim. 4. 12. Tit. 1. 7. And to the same purpose may be seen Rom. 2. 21. 1 Tim. 1. 18. & 3. 2, &c. & 4. 8. & 6. 11. 2 Tim. 2. 15, 22. Tit. 1. 7, &c. 2. 8, &c.

other the like charitable *Offices*, which may occasionally fall in the good *Pastor's* way: and in these or whatever other respects he is a *Steward*, it is his Province to be *faithful*.

Having been, I fear, too tedious on my first general Head, which was to declare and set in view the principal Duties incumbent on the Ministers of Christ, or in what respects *it is required of them, that they be found Faithful*; I shall now proceed to and dispatch the second with all possible brevity: which, in pursuance to the former, is to propose and urge such Motives, as may encourage and incline us to execute the same, and so to come under the Character of *Faithful*.

II. Now that it is the necessary Duty of *Ministers* to be *careful* and *just* in their *Master's* Service, in displaying their Talents abroad, and shewing to Men *the right Way of Salvation*, is imply'd by the many Appellations of them in Holy Scripture: as when they are compar'd to *Husbandmen*, to *Shepherds*, to *Watchmen*, to *Fishers*, to *Labourers in the Harvest*; are call'd *Ambassadors*, *Angels*, *Stars*, *Witnesses*, *the Salt of the Earth*, *the Light of the World*, and the like. But most expressely, that they ought to be *Faithful*, is signified by the Name of *Stewards*; and accordingly their being so, * is reckoned a thing very highly commendable. But again, this Duty, this Ground of Commendation must be not a little enforced and heightned, when we of the *Clergy* do further consider whose *Stewards* we are, and whom we are engaged to serve: namely, *the great and only Potentate, the King of Kings and Lord of Lords, and Jesus Christ, God blessed for ever*. And methinks, the very Dignity and Honour of this Post,

* Fidelem esse præcipua Laus in dispensatore, says Grotius in loc. Agreeably to Luk. 16. Itaque tribuitur Mosi, Heb. 3. 5. Samueli, 1 Sam. 3. 7. Ministris Evangelii, Col. 1. 7. & 4. 7.

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as it can't but be agreeable, so must at once needs move us to endeavour our Continuation in it; and this by pleasing our *Lord and Master*: which however we cannot expect to do, but by being *Faithful*, and acquitting our selves of the Charge we have upon us, with Care and Prudence. Thus may we with Credit maintain our Character, and increase in Favour and Esteem with God and Man: for we may be most secure that our great Master will bless and honour us, while we are thus careful to serve and honour him; and again, while standing so fair with him, we shall command *Good-will and Repute* amongst Men. The very Name of a *Clergyman or Minister of Christ*, does in a great measure exact this Tribute: as he is, I say, a *Steward and Servant of the most high God*, an *Officer and Manager in his Church or Household*; and how much more justly is he entitled to it, when this his Name or Character is made good by a *faithful and discreet Execution of his Trust*! How much were Men of this Sacred Order esteem'd and revered in the Primitive Church! And, to shew that they were so, on a Principle of *Reason*, as well as the Authority of *Revelation*, even those who bore but merely a *Shadow of the true Sacerdotal Office* were highly honour'd by the People, in the Heathen World; and thus much is confess'd by *Julian*, tho himself an Emperor and an Apostate: * *So long*, says he, *as a Man is called a Priest, and is employed in Divine Offices and Ministry to God, he is to be regarded with Veneration, as a very precious Property of God.* And again, † *It is agreeable to right Reason, to honour Priests as the*

* Ἔως ἂν Ἀρχιερεὺς τις ὀνομαζέσθαι, πᾶν αὐτὸν χρὴ καὶ δεσπάζειν ἕως περθεῖν καὶ κατέχευται καὶ παύσασθαι τοῖς θεοῖς, ὡς πτωχὸν ἢ δεινὸν κήρυμα, προσέλαττεσθαι ἐστὶν ἡμῖν, μετὰ αἰδῶς καὶ εὐλαβείας. Julian. in Fragment. Oration. Epistolæve cujusdam, inter Oper. p. 543.

† Ἐυλογοῦν δὲ τὸς ἱερέας πᾶν, ὡς λειτουργεῖν θεῶν καὶ ὑπερέτας καὶ διακονῆσθαι ἡμῖν τὰ πρὸς τὸς θεοὺς συνεπιχρύστας τῇ ἐκ θεῶν ὡς ἡμᾶς ἢ ἀγαθὸν δώσει. Jul. ibid. p. 542.

Liturgs and Servants of God, who minister to us in Things pertaining to God, and have great Power in bringing down Blessings upon us *. And how much more then is this Reverence due to such as truly bear that Character, and are indeed the *Stewards and Servants of Jesus Christ*? And what a burning shame would it be for People, call'd from his Name, to withhold it from them? However of this, it is too visible, there are most just Occasions to complain. But on the other hand, it may be observ'd, that the Disesteem and Contempt of the Clergy is very often owing to themselves: in that they are not *Faithful* to their great *Master*, nor duly acquit themselves of their Charge; and so they having justly incurr'd the Displeasure of God, and forfeited their Credit with him, what wonder is it, if sometimes, as a Punishment of this, he give them up to the Scorn of Men? To prevent which Odium from falling on those, who bear our Function, it is, as I have hinted, one great Aim of the Apostle in my Text: in that, he having before asserted the just Honour of the Clergy, and

* This I had read some time ago in the Original, and here I fairly quoted it as such, in honour of the Priesthood. But notwithstanding, because Dr. Hickes had chanced to mention (tho in a Translation only) one or both those Passages before me: therefore he and his Friends (according to their wonted Justice and Humanity) stigmatized me for a Plagiary, &c. (in Apolog. p. 11.) With them, it seems, even Good is Evil, nay a Love of the Priesthood (as great as theirs can be) and Innocence it self, a Crime in him, who is not also for the Grand Point in view: a proper Eucharistick Sacrifice now offered, and proper sacrificing Priests, that is, (as now the Riddle is unfolded) who will not at once go over to a sacrificing King, and bring him into Britain. This (it is now plain) was the Ground of all their Malice at me; and I or whoever else would not fall in there, was to have no Quarter given. But what a Contradiction is this even to Julian's Respect and Veneration for the Priesthood, and to the very thing, which he was cited to support, as well by Dr. Hickes as me! Which is enough to make one think, that little Favour may be look'd for by some Priests themselves from other Priests in Power, and yet less from Popish, than from Heathen Tyrants!

given the *Laity* to understand, that they are obliged to esteem and regard them as the *Ministers of Christ, and Stewards of the Mysterys of God*; next he tells the *Clergy*, that on their part, as they look to obtain this Respect, they must be very careful to answer their Character: *For moreover of Stewards it is required that a Man be found faithful.* And accordingly if they are so (it being presupposed that they are otherwise well qualified to bear their Office) I do not perceive but that the People are generally inclined to pay 'em a due Regard: I do not mean to idolize, and even adore 'em, as the *Church of Rome*, by her Tyrannical and Arbitrary Sway, would force 'em to do; but that they are taken notice of and revered as Spiritual * Guides, and Curators of Mens Souls, and the distinguished Servants of *Jesus Christ*; they are esteem'd very highly in Love for their Work's sake, and held in Reputation: Nay and the Elders who rule well, especially they, who labour in the Word and Doctrine, are counted worthy of double Honour. Thus, I say, does it generally happen, so far as I find, agreeably to the Apostle's Directions; unless it be amongst Atheists and Libertines, who being Enemies to our great Lord, no wonder if they strike at him through our sides; and if they have called the Master of the House, or the Church, *Beelzebub*, how much more shall they call them of his Household? *Mat. 10. 25.* So true is that of Solomon, *He that is upright in the Way, is an Abomination to the Wicked, Prov. 29. 27.* Such Men having abandon'd God, and given up themselves to do the Works of their Master the Devil, as they are Haters of all that are good, so do they particularly single out the Teachers of Piety and Goodness; and the more holy and better these are, so much the more are they made the Objects of their Envy and Despight. And because the Lives of good Ministers

* According to *Phil. 2. 29. 1 Thess. 5. 12. 1 Tim. 5. 17.*

are Checks and Damps to the Lusts and Jollity of the Wicked, and do raise in 'em a Dread, which they would fain banish: *That there is a God, who now ruleth in the Earth, and will hereafter bring into Judgment every Work and secret thing, whether good or bad:* Hence, I say, do they look on all such as frightful Mormos and Disturbers of their Ease; and so do they become bitter Enemies to them, tho upon no other ground, I tell you, than they are so at once to Truth it self, and to all that is good. In which sense is this of our Saviour verify'd: *He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me,* Luke 10. 16. this, I mean, is literally true, and our Lord will take it so. Accordingly as on the one hand, in vain will Men appear to be religious, or to have the *Fear* of God before them, when they do not observe what *the Son of Syrach* enjoins next to this, that is, do not at once *reverence the Priest and give him his Portion,* Ecclus. 7. 31. this being a most undoubted Criterion to judg them by: * *He who has any true Sense of Religion, does at once respect the Ministers of it:* So on t'other hand, depend upon it as a certain Truth, that he, who despises, vilifies and flights 'em, has at the bottom no Religion at all, whatever he may outwardly pretend to the contrary; and I defy any Person to shew me a truly good *Christian* in other respects, who is not at once a Lover of the *Clergy*.

But lastly, that we may be yet further induced to be *faithful*, let us consider, that we have the Honour to serve, not only the greatest and best of Masters, but likewise an all-seeing and impartial Judg, who will hereafter demand an Account of our *Stewardship*; and as he is able, will according to our Conduct in it, either *save* or *destroy* us. Thus the Apostle

* Qui bona fide Deum colit, amat & Sacerdotes. Stat. lib. 5. Sylv. in Praef. seu Ded. ad Abascant.

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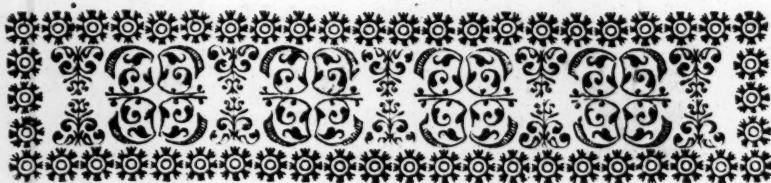
puts us in mind, that we watch for the Souls of Men, as they that must give an Account, Heb. 13. 7. and we must all appear before the Judgment-Seat of Christ, that every one of us may give an account of himself to God, 2 Cor. 15. 10. Rom. 14. 12. We of the Ministry are the Salt of the Earth, whose business it is to impart a Piquancy and good Savour to the Lives and Conversation of others ; and we are the Stewards mentioned by our Blessed Lord, whom he has made Rulers over his Household, to give 'em their Portion of Meat in due season, Mat. 5. 13. Luke 12. 42. Which Character, if we neglect to make good, we must expect to fall under his utmost Displeasure, and to be eternally banish'd from his Presence. *If thus the Salt have lost its Savour, wherewith shall it be salted ? Our Lord has told us, that it is henceforth good for nothing, but to be cast out, and to be trodden under foot of Men, Mat. 5. 13.* In this case, the higher our Dignity, our Station once was, and the better we knew our Master's Will, and the greater Abilities and Opportunities we had for doing it, so much the greater and remarkable will our Disgrace, our Degradation be, so many the more our Stripes and Tortures ; and in a word, the Brightness of our Light will aggravate our Guilt, and make us fall the more heavily into the Pit of Destruction. The Master of such unfaithful, unprofitable Servants, will come in a Day when they look not for him, and in an Hour when they are not aware, and will cut them asunder, and appoint 'em their Portion with the Hypocrites and Unbelievers ; there shall be weeping and gnashing of Teeth, Mat. 24. 51. But on t'other hand, Blessed are those Servants, who are so faithful and so wise, as to do their Lord's Will, and whom, when he comes, he shall find watching ! They will be happy in his Approbation, and order'd to enter into his Joy ! Mat. 25. 23. When the chief Shepherd shall appear, they shall receive a Crown of Glory, which faderth not away, 1 Pet. 5. 4. And they

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they who are thus wise, and have turn'd many to Righteousness, shall shine as the Brightness of the Firmament, and as Stars for ever and ever, Dan. 12. 3.

To God the Father, God the Son, God the Holy Ghost, be given, as is most due, all Glory, Worship, and Obedience, now and evermore.
Amen.





DISCOURSE XIV.

The Christian Sacrifice.

A SERMON preach'd at *Christ-Church* in *Canterbury* on the Purification of *St. Mary* the Virgin, *Feb. 2. 1711.* And again, with some little Variation, at the Fourth Visitation of his Grace the Lord Archbishop of *Canterbury*; then represented by his Lordship, the Right Reverend Bishop of *Ely*: *May 30. 1712.* At *St. Margaret's Church* in that City.

ADVERTISEMENT.

Although the principal Matter of this Sermon hath been, as the Title shews, deliver'd twice; yet whereas some less considerable Parts thereof have been so, but once, I look'd on it as not improper to let the Reader know it, and withal to give these Marks of Distinction: that, what of this sort is enclosed in Brackets thus [] was preached only upon Candlemas-Day; and what is enclosed thus [* *] was preached only at the Archbishop's

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bishop's Visitation. *It having been proper to say something futable to the respective Exigence of each Day ; there were accordingly some small Variations made upon each occasion : the which are thus accounted for, as now I thought fit to publish the whole of what I had digested on the Subject.*



ROM. XII. 1.

I beseech you therefore, Brethren, by the Mercys of God, that ye present your Bodys a living Sacrifice, holy, acceptable unto God ; which is your reasonable Service.



THE Subject-Matter of this Exhortation is introduced by the Term *therefore*, as having a Connection with what preceded it, and as being a Conclusion or Corollary drawn from some Premises laid down in the foregoing Chapter : to wit, that under the Gospel, Men are not justified nor called to a State of Salvation on account of the outward Works of the Law ; such as were *material Oblations or Sacrifices, &c.* but by the pure *Goodness or Grace* of God, the which he freely diffuses and imparts to Men, as they are *Rational Creatures*, and capable, as such, of corresponding with and answering to the Calls of his *Holy Spirit*. That is, in seconding and complying with his Impulses and Illuminations, by the internal Acts of their own *Spirits* ; by Elevations of themselves to God, the infinite Source of Truth and Goodness, upon the *Wings of Contemplation* ; and thence obtaining an Union with him, thro the Bands of Love, excited by *his Love to them*, and particularly by his transcendent *Mercys* in *Jesus Christ*.

Upon

Upon which Foot, *St. Paul* asserts the *Gentiles* to be in as good, if not a much better Condition than the *Jews*, who had not obtained that, which they sought for; *God* having judicially given them the Spirit of Slumber: Eyes, that they should not see, and Ears, that they should not hear, Chap. 11. ver. 6, 7, 8. But however of them also, as well as of the *Gentiles*, a Remnant shall be saved, tho not on account of their legal outward Works; but according to the Election of Grace, and the Issues of *God's Mercy* in the Gospel, ver. 5. when the Fulness of the *Gentiles* shall be come in; and when, as it is written, there shall come out of *Sion* a Deliverer, who shall turn away Ungodliness from *Jacob*, and take away their Sins, ver. 25, 26, 27. But till then, *God* has concluded or shut them up all in Unbelief, that he might have mercy upon all; that so he might have a fit Opportunity for displaying the abundant Riches of his Goodness, ver. 32. At the very Thought of which and the Divine Contrivance, in the Method of this Dispensation, the Apostle breaks forth into an Extasy of Wonder, saying, *O the Depth of the Riches both of the Wisdom and Knowledge of God! How unsearchable are his Judgments, and his Ways past finding out! For who hath known the Mind of the Lord, or who hath been his Counsellor? Or who hath given to him, and it shall be recompensed unto him again? For of him, and thro him, and to him, are all things; to whom be Glory for ever. Amen. ver. 33, &c.*

Pursuant to which, or upon the Consideration of *God's* unspeakable, his unconceivable Goodness, in so projecting and laying out the Salvation of Men, *St. Paul* immediately grounds this following Exhortation: *I beseech you therefore, Brethren, by the Mercys of God, that ye present your Bodys a living Sacrifice, holy, acceptable unto God; which is your reasonable Service: that is, I most earnestly intreat you, you that are my Kinsmen in the Flesh, and you most particularly, to whom and for whose sake I am deputed and authorized to be an Apostle: that, as the best*
Return

Return you can make for the *Mercys* of *God* in *Jesus Christ*, you would now walk worthy of the *Gospel*, and of that *Vocation*, wherewith you are called, as *Christians*; no longer adhering to the Formalitys of outward carnal *Rites* and *Sacrifices*, &c. but betaking your selves to that *Divine* and *Rational Worship*, which, as * *Christ Jesus* told the *Woman of Samaria*, was now to be perform'd, sutable to the *Nature of God*; who as being a *Spirit*, was therefore to be duly worshipped in *Spirit* and in *Truth*. Accordingly those, who should do this, our Saviour calls true *Worshippers*, and such as the *Father* would seek to worship him, under the *Gospel*, the most refined and lofty Institute or Directory of Man's *Perfection* and *Salvation*, that ever appear'd in this lower World!

The Sum and Substance of all which Way of *Adoration*, is briefly couch'd in these Words of the Text: that ye present your *Bodys*, as the Word is here literally turn'd from the Original, a living *Sacrifice*, holy, acceptable unto *God*, which is your reasonable *Service*; I say, as the word *Bodys* is here literally turn'd from the Original, σώματα; which however, in the Apostle's Meaning, is not to be restrain'd to our *Bodys* only, that is, exclusively of or in way of contradiction to our *Souls*: but, by a fair *Synechdoche*, it signifies our intire Persons, or, as our Church expounds it in her *spiritual Oblation*, after receiving the Elements in the *Eucharist*, our selves, our *Souls* and *Bodys*. Conformably to this Account of the Primitive Practice given by *Eusebius*: † We offer, says he, the *Eucharist* with Religious *Hymns* and *Prayers* to *God* for our *Salvation*; yea we consecrate our selves entirely to him and his *High-Priest*, the Word: dedicating

* John 4. 23, 24.

† Καὶ ὡς σωτηρίας ἡμῶν εὐχαριστίαν δι' εὐσεβῶν ὕμνων τε καὶ εὐχαῶν τῷ Θεῷ προσκομιζόντες. Τότε δὲ σφᾶς αὐτοὺς ἔλαβον κατασκευάσαντες αὐτοὺς, καὶ τῷ γὰρ Ἀρχιερεῖ αὐτῶν λόγῳ, αὐτοὺς σώματα καὶ ψυχὰς ἀνακαίμενοι. Euseb. Pamph. in Dem. Evang. l. 1. c. 10. sub finem.

our Bodys and Souls to him. And this *Oblation*, as accompanied also in the Lord's Supper with the *Offering of Gifts*, for pious or charitable Uses, and with a solemn *Commemoration* of and a devout *Thanksgiving* for the *Sacrifice* of Christ, once offered on the Cross, I take to be a compleat Abridgment of *true Christian Worship and Service*, or of all that has done formerly, or does now come under the Name of *Sacrifice*, under the Gospel-Dispensation.

Therefore no wonder, that St. *Paul* is so very earnest in his Exhortation to it : as being a matter of the last and greatest Importance, and most nearly concerning the Souls of Men. After whose Pattern, that I also may now effectually urge and reinforce the same, I shall,

First, Yet further explain this *Sacrifice of our selves*, and that by the distinguishing Notes affixed to it in the Text : to wit, that it be *living, holy, and acceptable unto God.* And,

Secondly, I shall apply the Motives here used, for pressing the *Oblation* or *Presentation* of it to God : the first of which is, in regard to his *Mercys* in Jesus Christ ; and consequent to that, the second is, because it is our *Reasonable Service.*

[* This I shall shew to be the indispensable Duty of *Christians* at large. After which I shall not take upon me to dictate any further to *you*, my Reverend Brethren of the Clergy : but shall with due Submission leave it to your own Prudence and Piety to apply my Doctrine, *à fortiori*, to your selves ; as you are the peculiar Servants of the most High God, set apart and devoted to his more solemn and immediate Service ; and whose proper Business it is, according to the Will of God, to *instruct* and make Men *wise unto Salvation.* Who consequently ought as much to outdo and excel others in your *spiritual Sacrifices and Oblations*, as, by your *Holy and Priestly Character*,

Character, you are rais'd above and distinguish'd from them.*]

First then I say, that by the word *Sacrifice*, tho it be emphatically *ἁγία* in the Original, yet no more is meant, than the *Etymon* of the *Latin* signifies, from *Sacrum* and *facio* : that is, to sanctify and make holy ; to set apart, devote, or consecrate : and accordingly so the *Sacrifice* here spoken of, and to the offering whereof we are so earnestly exhorted, imports no more, than a devoting and giving our selves entirely to God and his Service ; when looking on it as our very Meat and Drink, as a thing no less necessary, than even our daily Sustenance, to love him with all our Heart and Mind, our Soul and Strength, and to make our Wills in all respects conform to his. Which *Sacrifice*, that it may be thus offered by us, and made well-pleasing in his sight, it will be proper in the next place to know and consider the Sense of those distinguishing *Epithets*, which are here affixed to it : namely, that it be *living*, *holy*, and *acceptable unto God*.

Ist, That it be a *living Sacrifice* : which Phrase, as coming from a *Christian Mouth*, may be reckon'd to allude either to a *Levitical Ordinance*, which forbade, that what *died of it self*, should be offered in *Sacrifice* ; or to another, which expressly order'd the Offering of *slain Beasts* to God. The Moral of both which among *us Christians* is, that now our *Worship of him*, who is a *Spirit* and the *living God*, should be perform'd with *Life and Vigour* ; that now our Service towards him ought to be *spiritual and lively*, and that we should be *zealously affected always in this good thing* ; that our Prayers and Praises, and all other Acts of Duty must not be offered or done with Coldness and Indifferency, as if he were but a *dumb* or a *deaf or dead Idol* ; or as if he did not see or could not punish our Disrespect : but as looking on him to be the original Spring of Life, and the Fountain-Head
of

of all that is good. And therefore must we, about so excellent an Object, engage our selves to be "lively" and strong, vigorous and persevering in all religious Dutys, and perform all kind of good Works with such an Alacrity, as may express Life and Spirit. So that although we do not or cannot return the Love of Jesus, by dying for *him*, as he hath done for us; yet must we shew, that we will live to him, and desire our Life no longer and for no other End, than to advance his Glory and do his blessed Pleasure." Moreover, all our Aspirations, all our Actions and Motions towards God, must be suitable to his *spiritual* Character, and at once to that Life, which we have from above: that so we may prove our selves to answer the End of all the great and precious Promises made to us in the Gospel; the which, St. Peter tells us, is, that we become Partakers of the Divine Nature, and be as it were transform'd and changed into the same Image, even as by the Spirit of the Lord, 2 Pet. 1. 4. 2 Cor. 3. 18. And that accordingly as Christ Jesus was raised from the Dead by the Glory of the Father: even so we also should walk in Newness of Life, Rom. 6. 4.

2ly, This Sacrifice of our selves must also be holy: that is, as we are confederated with God in our Baptism, and sworn to be the constant Soldiers and Servants of Jesus Christ, and are distinguish'd by his Cognizance; we must therefore keep our selves clear and separate from whatever is opposite to or at enmity with God and his Christ: that is, the Devil and all his Works, the vain Pomp and Glory of the World, with all covetous Desires of the same, and the carnal Desires of the Flesh. From these, I say, must we endeavour to keep our selves at the farthest distance, making it our great Concern, on t'other hand, to live soberly, righteously, and godlily in this present World; and shewing by our Heavenly-mindedness, Purity in Heart, and our Hatred of Sin and Satan, that we are indeed the Disciples and peculiar Imitators of the Blessed Jesus, in whom

whom there was no Sin, neither was any Guile found in him. Therefore St. Paul exhorted the *Corinthians*, to be separate, and not to touch the unclean thing : that is, to have no Concern at all with Heathen Idolaters as such. For the Temple of God, said he, hath no Agreement with Idols ; but ye are the Temple of the living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my People, 2 Cor. 6. 16, 17. And St. Peter declares of all Christians as such, that they are a chosen Generation, a holy Nation, a peculiar People ; and that they are built up a spiritual House, a Royal Priesthood, to offer up spiritual Sacrifices, acceptable to God by Jesus Christ : or that they should shew forth the Praises of him, who hath called them out of Darkness into his marvellous Light, and are to be now stiled peculiarly the People of God, 1 Pet. 2. 5, 9.

With respect to which Distinction of *Christians* from the rest of Mankind, and the Strictness of their Obligation to keep within their proper Sphere, St. Paul again advertised the *Corinthians*, that it was not consistent with their holy Profession, to partake of the Table of the Lord and the Table of Devils, 1 Cor. 10. 4, &c. And for the same reason neither were those, who partook of the Table of Devils, as the Gentiles did, allow'd to partake of the Table of the Lord, or to share in the holy and tremendous Mysteries of Christianity. Nay so far from it, that no one thing is more frequently forbidden by the Canons and Decrees of antient Councils, than that not only Idolaters and Jews, but even all sorts of *Hereticks* and others, who divided from the true Church in Principle and Practice, should be admitted on any occasion to have to do with true Christians in their Worship, &c. and much less to communicate with them, in the most solemn Rite of their holy Religion : as they, with Reverence and godly Fear, guarded against a Profanation of it. And this seems

to have been the Meaning of * St. Ignatius, when saying, *Ἐὰν μὴ τις ᾗ ἐνὶ τοῖς τοῖς συνομασθεῖς, ὑστερεῖται τοῦ ἀέρος τοῦ Θεοῦ*: If any Man be not within the Pale or Boundary of the Church, he is deprived of the Bread of God, and not admitted to the Sacrament of Christ's Body and Blood. In the like view, with reference also to the World, our Saviour says, *No Man can serve two Masters*; and ye cannot at once serve God and Mammon. And with regard to the Enmity of the Flesh, St. Paul tells us, *they that are Christ's*, that truly belong to his Fold, have this Mark on them: that they have crucified the *Flesh with its Affections and Lusts*; and so are distinguished as well by their Practice, as their Profession, from the rest of Mankind; whom accordingly they as much outdo in Vertue and Goodness, as their Religion is raised above and excels all others, Gal. 5. 24. And this particularly, in that they do not walk, as the Gentiles do, in the Vanity of their Mind, having their Understanding darken'd, being alienated from the Life of God, through Ignorance and Blindness; nor like unto them, who being past feeling, have given themselves over to Lasciviousness, and to work all Uncleaness with greediness. But true Christians, those, whom the Sun of Righteousness and the Day-spring from on high hath shone upon and visited with good effect, do walk, as they have learnt of Christ; being renovated in the Spirit of their Mind, and having put on the new Man; which, after God, is created in Righteousness and true Holiness. Thus do they go on in the Practice of those Lessons, which our Blessed Lord has particularly taught them, in Mat. 5. and so improve daily in those distinguish'd Graces of Humility, Mildness, Goodness and Charity; to which in their highest Elevation, and as now injoin'd to Christians, all other Sects and Religions whatever were almost utter strangers. And this of course leads me to

* S. Ignat. in Epist. ad Ephes. c. 5.

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A 3^d Characteristick, affix'd to the Sacrifice of our selves: namely, that it *be acceptable unto God*; which it should seem, that it must needs be, on the very score of its being *living* and *holy*. However yet further the Word carries in it a peculiar Import, as alluding, in conjunction with the Substantive *Sacrifice*, to what made the *bloody* and other *material Sacrifices* become *acceptable* under the *Law*: which was, first, the offering of them in God's own *Temple at Jerusalem*; and that, secondly, with a cheerful liberal Soul; and thirdly, they were to consist of such things, as the *Law* commanded or at least permitted to be offer'd in *Sacrifice*. Answerably to which, we Christians ought in the first place to offer up our publick Addresses of *Prayer* and *Praise* in the *House of God*, or in *Churches*, erected and set apart for that purpose; and not to forsake the assembling of our selves together in them, as the manner of some is; who think it no Sin to make *Schisms* and *Rents* in *Christ's mystical Body*, by separate Congregations. Which Practice however, as tending to Confusion, Disorder and Ruin, was very justly inveigh'd against in the Primitive Times, and call'd the *setting up of Altar against Altar*: as namely, it was a gathering together of irregular illegal Assemblies, in opposition to the regular and legal; to those, which profess'd God's *Holy and Eternal Truths*, and were under the Government and Care of *Bishops, Priests, and Deacons*; without whom, if we may credit the *Apostolical * Ignatius*, there can't be said to be any such thing as a Church at all; and the antient Christians, to whom he wrote this, were, he tells us, of the same Mind. Wherefore again he thus advises the People of *Smyrna*: *Do you all follow your Bishop, as*

* Having spoken before of the Reverence due to Bishops, Priests, and Deacons, he adds, *Χωρὶς τούτων Ἐκκλησία ἔχεται· περὶ δὲ συνέπισμας ὑμᾶς ἕτως ἔχειν.* S. Ignat. in Epist. ad Trallianos, c. 2, 3.

Christ Jesus did his Father ; and your Presbytery, as the Apostles. Do you also reverence the Deacons, as the Ordinance of God, or as those, who administer the Commands of God*.

What then can we think, in these our Times, of deliberate Oppositions made to this same *Ecclesiastick Polity*, to this Foundation and Form of a true Church? Surely this cannot be done for the sake of Mens Consciences, unless they be very erroneous ones: but rather it is plainly repugnant to a well-informed Conscience, or such as takes the Doctrine of Christ and his immediate Followers for its Rule and Standard. Particularly it must be so in the Case of those, who strive to overturn that Bottom, on account of other Matters, confessedly in themselves *indifferent*, but however in fact commanded, by Authority of the Powers that are, for Decency, Order, and Edification: Which Powers being ordain'd by God, to resist them must therefore be to resist his Ordinance, and to disobey God by disobeying Men, whom he has injoin'd us to obey.

[Which minds me to add, on t'other hand, that of Obedience in Matters of this kind we have two Patterns in the Occasion of this Day's Solemnity: to wit, the Presentation of Christ in the Temple at Jerusalem; and the Purification of his Virgin-Mother. Altho the former was far from needing any Redemption (which was the Intent of the Presentation by the Law) and the other, any Cleansing: yet however, as in ordinary Cases, five Shekels of Silver, together with a Burnt-Offering and a Sin-Offering, were brought to the Door of the Tabernacle to the Priest; and so both the

* Πάντες τῷ ἐπισκόπῳ ἀκολουθεῖτε, ὡς Ἰησοῦς Χριστὸς τῷ πατρὶ. καὶ τῷ πρεσβυτερίῳ, ὡς τοῖς Ἀποστόλοις. Τὰς δὲ διακόνους ἐντρέφετε, ὡς θεῶ ἐντολὴν; or, as in the interpolated Reading, which Mr. Whifton asserts to be the right, ὡς θεῶ ἐντολὴν διακονῆσας. S. Ignat. in Ep. ad Smyrnenf. c. 8. To which purpose see also the Place before cited.

one and the other fulfill'd in this, as in other respects, all legal Righteousness; and that for the sake of *Decorum, Peace, and Order* even in the *Jewish Church*. For, says the Evangelist St. Luke, *When the Days of her Purification, according to the Law of Moses (Levit. 12.) were accomplished; they brought him (the Child Jesus) to present him to the Lord (as it is written in the Law of the Lord, Every Male, that openeth the Womb, shall be called holy to the Lord) and to offer a Sacrifice, according to that, which is said in the Law of the Lord, a Pair of Turtle-Doves or two young Pigeons, Luke 2. 22, 23, 24.]*

With what face then can Men now-a-days presume to disturb the *Harmony* of the *Christian Church*; nay and to separate themselves from the best of *National Churches*, purely on account of Matters of the like indifferent nature in themselves; or of the external *Administrations* by *Bishops, Priests, and Deacons*, as formerly under the *Jewish Law*, by the *High-Priests, the Priests and Levites*? How much rather ought the Members of our whole *Body Politick* to live together in *Unity and godly Love*, as professing one *common Faith*; and so likewise prove themselves to be one *Body, one Church, in Christ*: saying unanimously, with the *Royal Psalmist*, *We will worship thee, O Lord, in the great Congregation, we will praise thee among much People; and if we forsake thee, O Jerusalem, then let our Tongues cleave to the Roof of our Mouths?*

Secondly, In answer to the next Requisite for making a *Sacrifice acceptable* under the *Law*: as the *only-begotten Son*, who is in the Bosom of the *Father*, hath declared *God* to us, made known his *Nature*, and told us particularly by *St. John*, that *God is Love*; so must the *Oblation, the Presenting and Devoting of our selves* to *God*, be suited to this *Idea* of him, and therefore done with the utmost *Strains of Love and Liberality*. Such *Love* towards *God*, as is diffusive of the highest *Gratitude and Devotion*, must actuate and inflame our *Hearts*: as we look, that the *Incense*

of our *Prayers* should burn on God's *Altar* with a *sweet-smelling Savour*; and the same must also wing our *Praises*, and mount *them* up to the *Throne* of God.

But answerably next to a third Requisite for making the *Legal Sacrifices* acceptable, we *Christians* must be careful to offer such *Addresses* only, such *Services* to God, as we know he either enjoins, or at least allows of under the *Gospel-Dispensation*. Thus, for instance, we must not * *command* or call for *Fire* down from *Heaven* to consume our *Enemies*: but, on the contrary, we must *bless* them, that *curse* us; and *pray* for them, which *despitefully use* and *persecute* us. Nor may we expect, that God will accept the *Prayer* and *Praise*, which do come out of *feigned Lips*; and much less, that by *reviling*, *maligning*, and even *killing* our *Kinsmen* in the *Flesh*, under a colour of *Religious Zeal*, we do, as our *Saviour* words it, ἀσπείαν προσφέρειν τῷ Θεῷ, perform a grateful Service; or, as some would render it, offer an acceptable Sacrifice to God, John 16. 2. But on t'other hand, he looks on us to do this, when, in *Simplicity* and *godly Sincerity*, we both adore him the *Searcher of Hearts*, and also have our *Conversation* in the *World*: when we shew our hearty *Respect* and *Love* to him, whom we have not seen, by our *Acts of Love* to them, whom we have seen; and sacrifice all our *Resentments* to him, who hath commanded, that we *resist not Evil*; and hath said, *Vengeance is mine, and I will repay*. Thus ought we to keep within the *Boundary* of the *Commandments*, out of a pious *Regard* to him, who is able to save or to destroy us; and as looking for that *blessed Hope* and the *glorious Appearing* of † our great God and Saviour

* Luke 9. 54.

† By the way I make bold so to render this Passage more suitably to the Original, Τῷ μεγάλῳ Θεῷ καὶ σωτῆρι ἡμῶν Ἰησοῦ Χριστῷ, than our common English Version, The great God and our Saviour Jesus Christ.

Saviour Jesus Christ, who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works, Tit. 2. 13, 14. Answerably to which end, we shall in the utmost Emphasis offer our *Christian Sacrifice*, when we bring our *very selves* to the Altar of God, devote our Minds and Hearts to the Knowledg, Fear and Love of him, and in all things conform our Wills to his. This Sacrifice is most agreeable to "the Nature of true Religion, the Design of the Gospel, and the highest Exercise of Reason." This is the *Offering in Righteousness*, foretold by Malachi (in the Epistle for this Morning-Service :) And then, says he, *shall the Offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old and as in former years.* And accordingly in fact (as a * bright and living Ornament of this our Metropolitane Church hath paraphrased those Words) "The spiritual Sacrifices of Prayer and Praise, and Mens Persons devoted to the Service of God, are those acceptable Offerings, which in the Church of Christ, the spiritual Judah and Jerusalem, are now and shall con-

Christ. And I now occasionally mention this, to prevent the Arians and Socinians from making an unjust Advantage of the latter : as if the great God here spoken of, and our Saviour, Jesus Christ, were two distinct Persons ; which the Greek does not at all imply, any more than it does, Tit. 2. 10. by τὸ σωτήριον ἡμῶν Θεῷ, of God our Saviour. Agreeable to what I have said, is Dr. Hammond's Paraphrase : Even the Appearance of Jesus Christ, our Powerful God and Deliverer. Wherein, 'tis plain, he understands the whole of God the Son only, or of Jesus Christ as God. For the which again, Beza from Erasmus, &c. says, we have the unanimous Consent of all the Greek and Latin Fathers, except St. Ambrose (whose Commentaries he justly flights) and he backs it also with these Reasons : First, the Syntax or plain Construction of the Greek, which is τὸ Θεῷ καὶ σωτήριον, and not καὶ τὸ σωτήριον ; which shews that both Pradicates do refer to one Subject, and no more to two distinct Persons, than, for instance, this : ὁ Θεὸς καὶ πατήρ, &c. And secondly, because the Word ἐμφάνεα, Appearance, is no where else in the New Testament applied to any other, but the Son only.

* The Reverend and Worthy Dr. George Stanhope, now Dean of Canterbury.

“ tinue to be offer’d with the same and even greater
 “ Simplicity and Plainness, than was exercised by
 “ the old Patriarchs, before the introducing of the
 “ Pomp of Ceremonys by the *Mosaick* Institution.”

Thus is the Prayer of our Church fulfill’d and answer’d: when, “ like as God’s only-begotten Son
 “ was this day presented in the Temple, in the Sub-
 “ stance of our Flesh; so we are presented unto God
 “ with pure and clean Hearts by Jesus Christ.” And this *figurative*, this spiritual Sacrifice is, I say, *acceptable unto God*, as having been not only *allow’d*, but expressly *order’d* in the Gospel. On t’other hand then, I also infer, that now no *proper, material, outward Sacrifice* can be *acceptable*: because any such is so far from having been *commanded* or even *allow’d* expressly, that it has not been so much as once named, nor even imply’d, throughout the whole New Testament, that *Rule* of our *Christian Faith* and *Practice*. Nay and from this entire Silence of the *lively Oracles*; from their avoiding or omitting the very mention of, and not so much as once pointing at any such, I again infer, as from a *tacit Intimation*, that the offering of *true material Sacrifice* was to cease in the Christian Church, after that Jesus Christ had offer’d his precious Body and Blood upon the Cross; and that the Design herein was to prevent all Ground of Surmise, that any such *Rite* was still to be continued: considering that *Christ*, as the * Author to the *Hebrews* unanswerably argues, *hath*, by his *one all-sufficient Sacrifice*, perfected for ever them that are *sanctified*; so that now there remains no *Propitiatory Sacrifice* or *Oblation*, no more *Offering for Sin*; which was † confessedly the Intent of all *material proper Sacrifice*. And indeed to suppose any more, would be impiously to argue that on the Cross to have been *imperfect* and *insufficient* of it self.

* Heb. 10. 14, 18.

† So says Dr. Hickes in *Christian Priesthood*, &c. p. 27. Ed. 2. And the Author of the *Propitiatory Oblation* in the Holy Eucharist, p. 25, &c.
 On

On t'other hand therefore, says * Origen, If you now see our Christian Altar unprovided with proper Sacrifice, be not troubled at it ; if you find no proper Sacrificer now attending it, do not despair. The Christian Altar, properly speaking, is now in Heaven (and so with † Irenæus say all the antient Liturgys) and an High-Priest of good things to come assisteth at it, called according to the Order of Melchizedec. Who by consequence, as such, could have no proper Successor ; because his Priesthood is unchangeable, and continues for evermore. The Perpetuity of it consists in Christ's pleading the perpetual Merit, in the constant Vigour and Vertue of his one Sacrifice once offer'd in his Passion, and his continual Intercession for us at the right Hand of the Father. || *At verò Sacerdotem si requiras, super Cœlos est ; interpellat pro te, qui in terrâ mortuus est pro te.* If, saith St. Austin, you now look for a proper sacrificing Priest ; he is above the Heavens, where he now pleads the Merit of that Sacrifice for thee, which on Earth he offer'd for thee. To which purpose Learned ||| Mr. Mede says thus from Cassander : " The Antients in the " Mystical Sacrifice of the Eucharist had a special " Regard to the everlasting Priesthood of Christ, and " the perpetual Sacrifice, which he our High-Priest " for ever doth continually offer in Heaven ; the " Resemblance whereof is here on Earth express'd " by the solemn Prayers of God's Ministers." As when they do all in the Name, for the Sake, thro

* Si Altare videris destitutum, nolo contristeris ; si Pontificem non invenias, nolo desperes : est enim in Cœlis Altare, & assistit ei Pontifex futurorum Bonorum, secundum Ordinem Melchizedec, electus à Deo. Orig. in Hom. 17. in Josh. Tom. 7.

† Est ergo Altare in Cœlis ; illuc enim Preces nostræ & Oblationes diriguntur. S. Iren. lib. 4. c. 34. And the Greek Liturgys do term the Christian Altar, ἱερουργίον, ἑρῶνιον, τὸ ἄνω θυσιαστήριον, ἐπερῶνιον, νοῦρον, λογικόν, &c. In which sense Dr. Hammond says, (upon Heb. 13. 10.) Christ is the only Christian Altar, to which we bring all our Sacrifices.

|| S. August. de Fide ad Pet. Diac.

||| Mr. Mede in Christian Sacrifice, c. 6.

the Merit and Intercession of *Jesus Christ*, the *Righteous*; and particularly when by visible Signs of Christ's Body and Blood, they do themselves make somewhat the like Plea at the *Holy Table* of the Lord, that he our only true Mediator does in Heaven to the *Father*: that is, they resemble and imitate his Priesthood in the same proportion, as they represent and exhibit *his Sacrifice*; who alone however is, was, and will be a true and proper *Melchizedechian Priest* for ever.

" But surely, says * Learned Bishop *Cosins*, no one
 " is so blind, as not to see the difference between
 " a proper *Offering*, which was once perform'd by
 " Christ's Death on the Cross; and between an im-
 " proper *Offering*, which is now made either in Hea-
 " ven, by his Appearance on our behalf; or here
 " on Earth, by *Prayers* and *Representation*, or *Ob-*
 " *testation* and *Commemoration*."

" Christ, says † Worthy Archbishop *Cranmer*,
 " made the bloody *Sacrifice*, which took away Sin:
 " the *Priest*, with the Church, maketh a *Commemo-*
 " *ration* thereof with *Lauds* and *Thanksgivings*, offer-
 " ing also themselves obedient to God unto Death."

To which I shall only add the Authority of another very Judicious || Prelate, who now happily presides in our other *Metropolitane Church*: " We do not
 " indeed deny, says he, but that every time we ap-
 " proach to the Lord's Table, for the receiving of
 " the holy Communion, we offer to God: for we
 " offer our Alms, which we beg of God to accept
 " as our Oblations; and these, in the Language of
 " the Scripture, are *Sacrifices*, with which God is
 " pleased. We likewise offer our *Sacrifice* of *Praise*
 " and *Thanksgiving* to God for the Death of our Sa-

* Bishop *Cosins* in Additional Notes on the Common-Prayer, collected by Dr. Nicholls, fol. 50. col. 2.

† Archbishop *Cranmer*, in answer to Gardiner of the Sacrament, fol. 430.

|| Archbishop *Sharp* in Vol. 1. of *Sermons*, Ed. 2. p. 387, 388.

" viour."

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“ viour. And all our Prayers and Supplications we
 “ put up in his Name, and in the Vertue and for the
 “ Merits of that Sacrifice, he offered to God in our
 “ behalf : and in so doing we commemorate that Sa-
 “ crifice both to God and before Men. And this,
 “ says he, is all, we are confident, that the antient
 “ Church meant by the great *Christian Sacrifice*, or
 “ the *Sacrifice of the Altar*.” The devoting of our
 selves to which holy Practices, and to all the other
 Dutys of Christian Religion, whereof that latter is
 an Epitomy, is the Offering of that general *improper*
Sacrifice, to which we are exhorted in the Text :
 and which both *Reason* and *Revelation*, and all the best
 Authoritys do confirm to be most agreeable to the
 Nature of God, and to the true Design of the Gos-
 pel. Which leads me now,

Secondly, Very briefly to reinforce and apply the
 Motives urged by *St. Paul* for the offering of it.

The 1st of which is, *the Mercys of God* in Jesus
 Christ, by or on the account of which he earnestly
 bespeaks it from us, that we *present our selves*, &c.
 Accordingly now let us reflect with *him*, that * *we*
are redeem'd or *bought* with a Price, and that not
 consisting of *corruptible things*, as *Silver and Gold*, but
 with the *precious Blood of Christ* ; and so are not *pro-*
perly now our own. Therefore ought we to *glorify*
God in our Body and in our Spirit, which are his. As
 he first gave himself for *us*, so should we give our
 selves to *him* ; it being most just, as even the *Roman*
 Law determin'd, that we, who are saved from Exe-
 cution, and rescued from the Sword of our Enemy,
 should spend the Life we have received, in the Ser-
 vice of our gracious Deliverer. And does not the
 Love of God *constrain us* in this Case, and even force
 our Obedience of him ? How can we refuse to give
 up our selves intirely to his Pleasure, who made us

* 1 Cor. 6. 19, 20.

what we are, who gave us what we have, nay who so loved us, as to give himself for us, to die for our sakes, and rise again? Wherefore * *if there be any Consolation in Christ, if any Comfort of Love, if any Fellowship of the Spirit; if there be any Vertue, and if there be any Praise, let us think on these things; and endeavour to act accordingly!* Do not infinite Love and Mercy, in point of mere Equity, demand this Return? And again, in denying to make it, shall we not most highly affront our gracious God, and at once reverse and contradict the distinguishing Note and Character of Human Nature: that is, *Rational and Religious?* Thus much is plain already; which therefore, it seems, might supersede my pains in applying this distinctly as a second Motive, for *presenting our selves, &c.* because it is *our Reasonable Service.* However considering that the Phrase implies somewhat more than has been yet expressly named, I come now, as I propos'd, to explain and reinforce it.

2ly, Now here methinks the word *Service* being adjoin'd as *paraphrastical* or *explanatory* of the word *Sacrifice*, and this also in conjunction with the Epithet *Reasonable*, imports in the first place, what I before hinted the Apostle to have meant: namely, that our *Christian Oblation* is not in the whole nor in any part of it a *Sacrifice properly so call'd*; nor is, as such, made up of *irrational* or any *material outward* things, as under the *Law*. And secondly, it may be taken to signify a *Service* to be done by us, as was just now intimated, upon *just and reasonable* Grounds.

First, I say, the Phrase imports *our Sacrifice*, not to be *strictly* and *properly* so called; nor consequently does it, as such, consist of *irrational* and *brute Creatures*, or of any other *material* things, whether animate or inanimate: but it is *figurative* and *spiritual*; agreeably to this of St. Barnabas in his Catholick Epistle: *God has abolish'd all those things, or that kind*

* Phil. 2. 1. & 4. 8, 9, &c.

of Sacrifice, to the end, that the new Law of our Lord Jesus Christ, which is without the Yoke of any such Necessity, * might have the spiritual Offering of Men themselves. Therefore is our Christian Sacrifice often express'd in antient Greek Writers not only, as in the Text, by λογική: but by μυστική, νοερά, νοήσι, πνευματική, ασωματική, αἴθλος, ἀναιμακτός λαβεία, &c. not only by reasonable, but by mystical, intellectual, spiritual, incorporeal, immaterial, unbloody Service, &c. and emphatically in † St. Cyril, Archbishop of Alexandria, by αἰσθητὴ θυσία, most immaterial Sacrifice, or that in which Matter can't be supposed to be any the least Ingredient: it being, as || St. Chrysostom with others hath explain'd it, ἡ σωματικὴ διακονία, ἡ πολιτεία καὶ Χριστῶν, a spiritual Ministry or Obedience, and such a Conversation or Manner of Life, as becomes and is peculiar to the Gospel of Christ. The which again he affirms to be a Service, ἔστιν ἔχουσιν σωματικόν, ἔστιν παχὺ, ἔστιν αἰσθητὸν, that has in it nothing corporeal, nothing gross, nothing sensible; and he tells us, that it is called reasonable, to distinguish it from the Jewish Worship, which consisted mainly of material Sacrifice, and therefore was ἡ σφόδρα ἐνάργητος, even then not near so acceptable unto God, as ours now is: which latter he reduces to Commemoration and Representation of the Sacrifice of Christ, to Prayer and Praise, and other the like Exercitations of Piety and Vertue. Which Acts may well be call'd our reasonable Service, as being Efforts of the Rational Soul in Man, agreeably to this of ||| St. Justin Martyr: διὰ λόγου πόμπης καὶ ὕμνων πέμπομεν, We celebrate and sing out the Praise of God, by our Mind or Reason dictating:

* Humanam habeat Oblationem, in the Latin, (the Greek being lost) which our Learned and very Worthy Archbishop Wake hath so translated.

† S. Cyril. cont. Julian. lib. 10. p. 345. Ed. Par.

|| S. Chrysost. in Homil. in loc. Tom. 10. p. 289, 291, 293. And Tom. 3. p. 1032, 1033.

||| S. J. Martyr in Apolog. 2. p. 60. Ed. Colon. And Apol. 1. p. 125. Ed. Oxon.

and we sacrifice to him, λόγῳ ἐυχῆς καὶ εὐχαριστίας, ὅση δύναμις, αἰνεῖται, by the Reason or Rationality of Prayer and Thanksgiving; praising him, what in us lies, as being persuaded, that this Honour only is worthy of him. And such as these, he tells us further, are τελείαι μόναι καὶ ἐνδεσσοὶ τῷ Θεῷ θυσίαι, the only perfect Sacrifices, and that are now acceptable unto God. These, saith * St. Chrysostom again, are τὰ διὰ ψυχῆς, τὰ διὰ πνεύματος, what we offer by our Soul and our Spirit. And further, that all things with us Christians are more sublime and perfect, than they were with the Jews, καὶ ἐδὲν ἤν' σωματικῶν, τὸ δὲ πᾶν ἐν τοῖς πνευματικαῖς, πάντα τὸ πνεῦμα παρ' ἡμῖν. And accordingly that our Worship as such, has not any thing at all in it of corporeal or material, as theirs had: but is wholly spiritual, nay with us all is Spirit †.

This sort of Service must needs be most acceptable to God, who is a Spirit; and is most reasonable to be offered by us, as having been inspired by him with Rational and Spiritual Souls, and as being obliged to him for the Blessings, not only of Creation and Conservation, but also of Justification and Redemption thro Jesus Christ. Well may this be stiled our Reasonable Service: not only as representing in the Holy Eucharist, and as prescribed by the Λόγῳ, Jesus Christ in his holy Gospel, but also as it issueth from and is consonant to that Reason, which distinguishes our Being; and is directed to that spiritual, that merciful God, who gave this Spirit, this Reason to us; and whose Nature, says Grotius on the place, requires a Worship, qui non in externis Ritibus, sed in Spiritu & Vita Inte-

* S. Chrysost. Tom. 12. p. 807. & ibid. p. 767. Ed. Par.

† To this purpose I can cite a great deal more from St. Chrysostom, throughout his Writings. And therefore I cannot but wonder, how a late Asserter of a proper Sacrifice as offered among Christians now, could have the Boldness to say, as he does, (in a Book call'd, The Unbloody Sacrifice and Altar unvail'd and supported, &c. p. 316.) St. Chrysostom is entirely ours: that is, he held a true material Sacrifice in the Holy Eucharist; the contrary being most plain, if his Words do express his Sense!

gritate consistit, &c. which does not consist in outward carnal Rites, but in Spirit and Integrity of Life; in Faith, Hope, and Charity. “He therefore makes himself a “*reasonable Sacrifice*; who lives prudently and piously, and walks according to the Dictates of the “*best Reason*; he that is religious and just, sober “and humble, meek and patient, compassionate and “charitable: for these things are in themselves the “*most rational*, and we have the greatest *Reason* and “the highest Obligations to perform them.”

Thus do we offer up our selves, agreeably at once to our *Native* and our *Christian* Character, as *Rational* and *Religious* Creatures: while performing such Actions, as are consonant to *Reason*, and to the many Obligations we are under, to God and his Christ. Thus do the Rational Souls within us lead such a Life, as is proper to *them* and to *us* on their account; and which must consequently bring us the purest Pleasure and Satisfaction.

Thus shall we approach nearer and nearer to the highest *Reason*, to God, the Centre and Fountain of it: till we are ripen'd for the Enjoyments of the other World; till we are *thought meet* to associate with the *Spirits of just Men made perfect*, nay and disposed to see God himself face to face, and as he is; this Blessedness being in reserve for the *Holy and Pure in Heart*. Wherefore having this *Hope*, let us endeavour to be holy as God is holy, perfect as he is perfect, and to purify our selves even as he is pure.

[* Thus shall we assume a Likeness, as in *Holiness*, so in *Happiness*, to God himself: until at length the Judg of all Men shall open to us the Presence-Chamber, and pronounce this grateful *Euge*: *Well done ye good and faithful Servants; enter now into the Joy of your Lord!* *]

[But because for those things we are not sufficient of our selves, let us pray to God, of whom is all our Sufficiency, that we may be sanctified by his Grace, in *Body, Soul, and Spirit*: and that, “as his only-
“begotten

“ begotten Son was this Day presented in the Temple, in the Substance of our Flesh, so we may be presented to God, with *pure and clean Hearts*, by the same Jesus Christ:”] To whom with the Father and the Holy Ghost, be given all Glory, Worship and Obedience, now and evermore. *Amen.*

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